The Outlook

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The Outlook

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The New York Democratic Platform

The candidacy of Judge Parker for the Democratic Presidential nomination was decidedly strengthened by the action of the New York Democrats in their State Convention last week. In spite of the efforts of the Tammany delegates, under the leadership of Charles F. Murphy, who praised Judge Parker in their speeches but asked that he merely be recommended to the country rather than accepted by the Convention as the only possible candidate, the Convention, by a vote of two to one, "instructed" its representatives to vote for Judge Parker in the National Convention. Though the defeat of Tammany, which is at present the stronghold of New York Democracy, was more decisive than was generally expected, it was no surprise. The total failure of the Hearst following to have any voice in the Convention showed how unsubstantial the Hearst candidacy has been from the first. The most notable result of the Convention was really the platform. It was notable because it was brief. It is presented in ten short propositions against usurpation of legislative functions by the executive, against the military spirit which violates treaties, in favor of a restrained international policy, in favor of regulation by the State of corporations created by the State, against the stifling of healthy competition by the trusts, against extravagance, in favor of a reasonable reduction of the tariff, against centralization, in favor of honesty in public service, in favor of the impartial maintenance of the rights of labor and capital. Even with its brevity and apparent clearness, however, the platform is as ambiguous as any more wordy instrument could be regarding the regulation of trusts. It apparently opposes the control of trusts by the Federal Government, though it makes the restraint of oppression by the trusts a National question. In our opinion, the question as to whether the State or the Nation shall control the corporation is not to be decided according to whether the State or the Nation has created the corporation, but according to whether the corporation, however created, concerns merely the people of the State or the people of the Nation. The time for the cry of "no centralization" was passed when the Articles of Confederation were superseded by the Federal Constitution. Mr. Bryan spoke in Chicago on Saturday evening, and denounced the New York platform as a betrayal of Democratic principles.

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The Colorado Labor War

One of the most serious "labor wars" of recent times has been raging for four months in the State of Colorado. In its effect upon the comfort and lives of the general public it is not so serious as the Pennsylvania coal strike of last winter, but more dangerous, in our opinion. Its chief danger lies in the radical cleavage it has made between various classes and groups of citizens in the State, and in the fact that State officials, military officers, and civil judges have become involved through it in a bitter conflict. Originally the trouble began in antagonism between employers represented by the Mine Owners' Association, and mine workers represented by their organization, which is called the Western Federation of Miners. This antagonism resulted in the usual strikes, lockouts, riotous destruction of mine property, and bloody heads and bruised bodies of striking workmen. Finally, Governor

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Peabody called out the soldiery and declared part of the State to be in a condition of practical rebellion. The military was put in control and civil processes of law were suspended. Perhaps as calm and unbiased a statement of the two sides involved in the conflict as can be obtained from Colorado sources is presented in two speeches made at a banquet held in Denver on Wednesday of last week. This banquet was given to the members of the Executive Committee of the American Federation of Labor, and Senator Patterson, of Colorado, was the chief guest. In a speech of a conciliatory spirit, he endeavored to give the trades-union men present some interpretation of the point of view of the capitalist and employer. Senator Patterson said, among other things:

Public opinion has stood behind labor unions of this State and elsewhere in hundreds of struggles in which they have been engaged, and by reason of that public opinion the labor unions have succeeded. When public opinion veered around by reason of general business interruption, public opinion in the commercial centers came to the support of the Governor, and became responsible for much of his course that we condemn. What did the Governor discover? That, however extreme was his course, the best merchants of the State indorsed it, the most important of our manufacturing establishments indorsed it. Go through the business circles in Denver, in Colorado Springs, in Pueblo, Cripple Creek, Leadville, and elsewhere, and the startling thing to me is that commercial and industrial public opinion seems to stand behind the Governor in the course which he has taken.

What do the business men of Denver see? A cotton-mill closed down, a paper-mill closed down, one smelter with its fires out and the other so badly crippled that it is scarcely running, several thousands of workingmen out of employment, and why? By reason of strikes. Those who suffer from such causes do not look very deeply into the causes that have led to the suffering, but they believe that from unreasonable strikes and boycotts the business of Denver is being sadly crippled, and that they are serious losers thereby. Is it not natural that business men should be in the frame of mind in which we find them?

In reply to this presentation of the supporters of Governor Peabody, President Gompers, of the American Federation of Labor, pointed out that the evils of the blacklist and the lockout practiced by employers had not been touched upon by Senator Patterson. He asserted that blacklisting and lockouts were the direct causes of strikes and boycotts on the part of organized labor, and that lawlessness in the present conflict had been practiced to far greater extent by the Governor and the military officials under his command than by the miners and strikers. He further said:

We have been repeatedly told that organized labor must not violate the law. From this assertion no thinking union man dissents. On the contrary, organized labor is the greatest conserver of the public peace of this country to-day. If it be true and acknowledged that labor must conform to the law, we believe that it is right and just that the same rule should apply to the other side and govern the actions of the opponents of organized labor. Under what guise or pretense can any one say that public opinion justifies a Governor in overriding the laws of your State? The Constitution of the United States means something which stands unalterably for free speech, free assembly, and free press.

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Martial Law and the Strikers

On the day following this banquet and these intelligent and reasonable speeches, the President of the Western Federation of Miners, Charles Moyer, was brought into Denver in the custody of the militia. The Secretary of the miners' union, W. D. Haywood, met his colleague at the station, and the result of the meeting was a riot, in which Haywood was arrested and beaten by the soldiers. He was carried an unwilling prisoner to a hotel, where a second riot occurred, and the hotel was finally barricaded. The civil authorities claimed the right to the custody of Haywood, a demand which was denied by the military officials, but finally the prisoner was surrendered to the civil sheriff. This conflict in the streets of Denver last week is simply indicative of the general state of insurrection or rebellion which prevails at the present time in Colorado. On the one hand, as Senator Patterson points out in the speech we have just quoted, the miners are accused of destruction of property and intimidation of citizens and workingmen and of general rebellion against the military and civil authority of the State. On the other, Governor Peabody

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is accused of defying the courts and of lending the military power of the State to the support of the mine owners, who, the workmen allege, have broken the law and illegally oppressed and cruelly treated those in their employ. An exhaustive and careful investigation is needed to get at the validity of these charges and counter-charges. The fact remains, however, that the State of Colorado is in a condition to-day in which not only the citizens of the State are bearing arms against one another, but in which the Governor, the judges of the courts, the sheriff of a county, and the officers of the militia are at odds, contradicting one another's authority and at times threatening physical attacks upon one another. If this is not a condition of anarchy, The Outlook does not know what the definition of anarchy is. We do not propose in this paragraph to attempt a solution of the problems involved. They are exceedingly grave and threatening. It is not a solution for a striking miner to excuse incendiarism on the ground that he has been blacklisted and locked out. Nor is it a solution for the legislators and the Governor to excuse bribery and corruption which has illegally prevented the passage of an eight-hour labor law, on the ground that mines cannot be operated on the eight-hour system, in view of the losses from strikes and boycotts. Without attempting to say which side is right and which is wrong—this would be impossible as well as unnecessary, for both sides are right in some particulars and both sides wrong in some particulars, undoubtedly—any intelligent man may see that if the industrial and civil conditions at present prevailing in Colorado existed in every State in the Union, this would be an intolerable if not an impossible country to live in. As The Outlook said recently in discussing the question of corrupt municipal politics, the ordinary citizen in his ordinary business transactions is probably quite as responsible for the industrial war in Colorado and quite as able to put a stop to it as the President of the Miners' Federation or the Governor of the State. If honest citizens will unite on a platform of impartiality and common honesty for a rigid and just enforcement of the law, they can do almost anything.

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Local Option Legislation in Ohio

In the recent enactment of a residence district local option bill by the Ohio Legislature, the Republican party of that State has again strongly intrenched itself in the temperance movement. This bill provides that whenever forty per cent. of the voters of a residence district petition for an election to determine the question whether saloons should be excluded, the election must be held within thirty days, and a majority vote against the saloon prohibits it for two years, and thereafter until another election is called. This bill passed the lower House by a two-thirds vote, and again the Senate, after being slightly amended, with but six negative votes against it. Of course the brewery and saloon interests used their powers against this measure, but were most decisively defeated. Governor Herrick saved them from being completely overwhelmed by insisting on certain amendments. People who are interested in temperance in Ohio feel that never before has a chief Executive rendered such open and helpful assistance to the liquor cause in the State. It was understood that unless these amendments were passed, the Governor would veto the bill. Therefore, in order to save the essential elements of the measure, its supporters consented to have it changed. As a consequence, Governor Herrick has lost the support of many of the most intelligent and public-spirited people of his State. In pursuing this policy the Governor has acted against the advice of the supporters of Senator Dick, successor and intimate associate of the late Senator Hanna, and of the Republican leaders of the State. They fear the effect of the Governor's indiscreet action upon the party, since it is known that he is alienating, at least from himself, the support of a great number of Republican voters. Some idea of the feeling against the Governor may be gained from the fact that recently, as the session was drawing to its close, a bill was introduced in the House to

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take away the Governor's veto power by Constitutional amendment. In discussing the expediency of temperance legislation from a politician's point of view in Ohio, it may be said that after the passage of the Beal local option law two years ago, 163 towns and villages, from 16,000 population down, have voted "dry," out of 248 elections, and that 262 others are "dry" under old ordinances. As there are 693 villages and 71 cities in Ohio under the new code, more than half of them are now under practical prohibition, while 875 townships out of a total of 1,371 are also "dry," and three counties besides. To show that the enactment of those laws was a good party measure as well as a temperance advance movement, it need only be mentioned that the present Governor was elected by 125,000 votes, a Republican gain of over 50,000 in two years. What the outcome will be two years hence can only be conjecture, but there are wise ones who say that Governor Herrick has not only removed himself from the range of Presidential possibilities, but has fixed his official career as a one-term Governor of Ohio.

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Socialism in Wisconsin

Encouraged by their recent success, the Socialists of Wisconsin, we are informed, are already preparing to wage a vigorous campaign for the fall election, and it is reported that they feel certain of electing six or eight members of the Legislature from the Milwaukee districts alone, with a prospect of choosing a successor to Congressman Stafford, whose district includes the strong Socialist wards. The Rev. Winfield R. Gaylor, a brilliant speaker, who has made many personal friends among Republicans and Democrats on account of his manly, straightforward manner, is said to be slated for the Socialist nomination. He is the State organizer of the party, and managed the municipal and county campaign. The Socialist propaganda is, however, constantly progressing, and proceeds on radically different lines from the methods of the older parties. The organization is all-powerful, and no one is admitted to it until he has convinced the proper officials that he is a believer in the tenets of Socialism. Then he pays certain fixed amounts as "dues," to be expended for the good of the order, and is expected to use every possible opportunity of making proselytes. This organization forms the nucleus around which numbers of votes gather on election day, and it is said to be the experience of the party managers that for every due-paying member an average of three ballots are cast in favor of the Socialist candidates, a fact borne out by the last election. It will be of interest to note briefly some of the methods which distinguish the Socialist campaigns. All nominations are made at the instance of the central committee, and no member of the party is allowed to seek office; neither may he refuse to be a candidate when nominated. If serving will deprive him of an opportunity of making a fair livelihood, as in the case of a low-salaried or unremunerative office, he will be financially assisted from the common fund. In this way, it is argued, only the best men will be chosen. One prominent Milwaukee Socialist, persisting in the endeavor to secure a nomination, found himself summarily dismissed from the party, as did also the Socialist Mayor of Sheboygan, who failed to act in accordance with his pledges. Treating is strictly prohibited, and saloonkeepers as a class are frowned upon, although admitted to fellowship on certain conditions. Religion plays no part in the Socialist programme, except as it relates to the Church of Rome. The latter has declared war on the Socialists, and, naturally, return blows are struck. Most of the converts to Socialism appear to belong to the Protestant sects, but it is claimed that material gains have been made among Roman Catholic workingmen, and in cities like Milwaukee much alarm is felt among the clergy.

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The Milwaukee Socialistic Platform

It is, of course, realized by the Socialists that any change in our social system is impossible at present; so they are content to strive for a few measures which they deem important. Among those reported from Milwaukee are:

Regulation of street-car service.
Regulation of price of gas.

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Appointment of gas inspector.
Abolition of contract system in all public work.
Employment of organized labor only by city.
Providing work for unemployed.
Public coal and wood yard and ice yard.
Employment of attorneys by city to conduct cases for poor.
Reorganization system of administering justice in police court.
Free medical service.
Regulation of cost of medicine.
Public crematory.
Public baths in all wards.
Street closets.
Plumbing and sewerage to be done by city on installment plan.
Condemnation of slum habitations.
Open-air gymnasiums.
Care by city of all trees on streets.
Free school-books.
Erection of labor temple.
Free concerts.
Legal holiday on election day.
Raise in teachers' salaries.

"We consider ourselves," said one of the Aldermen-elect of that city, "the special representatives of the wage-working classes, and will stand on guard for them." Just what may be accomplished in cities where the Socialists obtain a voice in the government, and its ultimate effect on our country, time alone will determine; but meanwhile are there not some lessons to be learned from their undoubted honesty, straightforward methods, and fealty to pledges? Without these no party can long endure.

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Holding a Trades-Union Responsible

Much comment was occasioned last week by the verdict of a jury at New Brunswick, New Jersey, in a suit for damages brought by a firm of building contractors against the Bricklayers and Plasterers' Union of Perth Amboy. The firm alleged that by ordering a boycott the Union damaged its business to the amount of $10,000. The court held the boycott illegal and the jury awarded the plaintiffs the sum of $500 and costs. The Perth Amboy Union is an unincorporated association of the ordinary labor union type. The significance of this New Jersey verdict lies not in any new enunciation of principles which may serve as a guide in future boycott cases—for no two of these cases are precisely alike, and each must be adjudged on its merits—but rather in the novel attempt to proceed against the boycotters by civil trial alone, and to reduce the whole case to a simple action for damages. The pending cases at Danbury, Connecticut, as outlined in The Outlook some months ago, have been instituted for the same purpose. American lawyers have all along maintained that the Taff Vale Railway decision in England announced no principle that was new to American law; but recourse has seldom been had to this form of procedure against labor unions—chiefly for the reason that the unions have been regarded as irresponsible. The only civil actions involving the unions that have come to trial in New York or in other States have been, with rare exceptions, injunction proceedings, and a practical argument for the incorporation of unions is based on the belief that the courts would more frequently refuse to interfere by injunction in labor disputes if they were assured that the unions were responsible and that civil actions for damages would afford a remedy for wrongs. However this may be, the New Jersey case seems to indicate a tendency on the part of employers to adopt this mode of securing redress, without waiting for the unions to incorporate.

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Workmen's Compensation Proposed in Massachusetts

Last year a Committee on Relations between Employer and Employee was appointed in Massachusetts, with the Hon. Carroll D. Wright, United States Commissioner of Labor, for Chairman. Among other things, the Committee considered the employers' liability laws of the Commonwealth—the most advanced and liberal in this country—and made a report recommending that they be supplemented by a "workmen's compensation" act. By this is meant an act providing for the compensation of workmen and their dependents for the losses by death or injuries caused by accidents while at work. In most or all of the States the laws grant compensation only when the sole cause of the accident is the negligence of the employer. The laws of Massachusetts already modify the "assumption of

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the risk" doctrine, by making employers liable for accidents caused by unsafe conditions continued in violation of law, and also the "fellow-servant" doctrine when the co-employee, responsible for the accident, is of the nature of a vice-principal or is especially charged with supervisory duties or care for the safety of all. The Employers' Liability Act of 1880 of Great Britain is even broader than the present Massachusetts laws. Yet under it only 7 per cent. of the injuries and deaths are compensated. The questions as to liability and as to amount of liability render disputes unavoidable, and most claims are settled on a compromise basis or litigated. "Workmen's compensation" laws proceed from a different principle, namely, that the waste of human life by deaths and disablements through accidents while at work is a part of the cost of doing the work, and should be compensated by the employer, not as a mulct for his tort, but merely as a means of causing the consumer finally to pay all the costs in the price. The so-called "State insurance" law of Germany, passed in 1884, was the first to recognize this principle. It requires employers to insure their employees against accidental death or injury while at work, in the amount of two-thirds their weekly wages if totally disabled, two-thirds the reduction in wages if partially disabled, and pensions to the widow during her widowhood, children during their minority, and parents and grandparents during dependency, aggregating not more than 60 per cent. of the weekly wages. In 1887 Austria, and in 1894 Norway, enacted similar laws, the latter, however, introducing State insurance. In 1895 Finland brought forward a law of like purport, except that insurance might be with the government or with private companies or associations. In other countries which have adopted these laws insurance is optional; in some it wholly releases the employer and in some it does not. The United States is the only important civilized nation in which the principle has not been recognized in the laws. In Great Britain the allowance for disablement is 50 per cent. of the wages, and for death three years' wages in one sum. In case of an unsuccessful suit for negligence, the court may award compensation under the Workmen's Compensation Act. The Massachusetts bill which the Committee has prepared is much more cautious than the least liberal of the European laws. It shuts out the first week of disability; allows but 50 per cent. of the wages and not more than $10 per week for disability, and not for a longer period than four years; and for death, an amount equal to the earnings of the employee during the three years previous, not less than $1,000 nor more than $2,000.

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The Toronto Fire

The experience of Toronto last week Tuesday, like that of Baltimore in February, shows to what danger great cities are constantly liable from the devastating force of fire when it is once under headway. Fourteen acres in the wholesale district of Toronto were completely ruined by the flames. Only the fact that the wind was blowing toward the lake prevented the disaster from being greater than it was. As it is, the loss estimated by insurance experts is thirteen million dollars, and the insurance loss approximately eight million eight hundred thousand dollars. There are at least five thousand employees temporarily out of work. The loss and the destruction of eighty-six factories and warehouses, besides other property, will of course involve loss to the city in taxes and rents. This catastrophe ought to and will incite other cities to increase their efforts, stimulated by the Baltimore fire, to make impossible the repetition of such conflagrations. The people of Toronto have already shown great spirit in preparing for recuperation. Like the Baltimore fire, this one at Toronto was remarkable from the fact that the loss was almost wholly of property, and the inhabitants of the city and the firemen escaped with few injuries. The cause of the fire, as usual in such cases, is not certain; it is variously attributed to defective electric wires and to overheated steam pipes. The neighboring cities responded to calls for aid, and engines with firemen were sent from Peterbor-

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ough and London, Ontario, and from Buffalo, New York, besides other places. We do not know by what right of law fire-engines were sent, not only outside of the State, but also outside of the United States; for, of course, while those engines were absent, the risk of fire to Buffalo was increased. The taxpayers of Buffalo were therefore helping to pay for extinguishing a fire in foreign territory. We do not imagine, however, that the people of Buffalo thought of this fact one instant, and we do not expect to hear anybody find fault with the fire department of Buffalo for performing a service which might be questionable in law. For the instincts of humanity override law and customs. The confidence with which Toronto appealed to Buffalo, and the speediness with which Buffalo responded, are indications how unessential and, from a large point of view, superficial all artificial limitations of State, municipality, or nation are, when compared with any pressing and vital human need.

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In the Wrong Direction

The announcement is made that a number of leading clergymen have organized themselves into an association to be known as the American Bible League, for the purpose of making "a determined effort to prevent further spread of destructive criticism," and a Convention has been called for May 3, 4, and 5, in the Marble Collegiate Church, New York City, to discuss the situation. Among the speakers at this Convention will be: President Patton, of Princeton Theological Seminary; the Rev. Dr. E. Fitch Burr, of Lyme, Connecticut; the Rev. Albert H. Plumb, of Boston; Professor Osgood, of the Rochester Theological Seminary; President Weidner, of the Evangelical Lutheran Seminary; Professor George Frederick Wright, editor of the "Bibliotheca Sacra;" and the Rev. Dr. Wayland Hoyt, of Philadelphia. It would be unwise to criticise the League before its purposes are clearly revealed and its programme of action distinctly marked out; but, in our judgment, the gentlemen interested in it have taken the wrong line of action. A critical movement like that which has been dealing with the Bible for the last quarter of a century cannot be arrested by an organization; it can be arrested only by indicating with convincing scholarship its limitations and fallacies. Scholarship must be met by scholarship, not by the creation of leagues and societies. In the long run, all such movements are accelerated, arrested, or defeated by their own vitality or lack of vitality. That criticism of the Bible has been sometimes destructive instead of constructive is known to all scholars, but the tendency of destructive criticism is to cure itself by its own excesses. The remedy for the skepticism which knowledge brings is more knowledge. Bushnell long ago pointed out the fallacy of trying, by wringing the neck of the crowing cock, to stop the dawning of day. If this Convention were called for the purpose of considering the situation with an open mind, The Outlook would anticipate valuable results; but if it is called to arrest the critical movement, it may call out some interesting speeches, but it cannot possibly produce any permanent result.

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A Defender of the Bible

Canon Hensley Henson, whose liberal attitude toward Nonconformists is already familiar to the readers of The Outlook, has in the "Contemporary Review" for April an article on "The Future of the Bible," which has occasioned much discussion in England. The reports of this article which came to the United States by cable and mail represented it as being destructive in character. An examination of the article itself, however, as now published in America, shows that these reports were misleading. The statements to which exception has been taken were chiefly these two: First, that certain portions of the Bible now regularly read in the services of the Church of England could be advantageously omitted. Second, that Christian writings outside of the Bible might well be read in the churches, just as hymns are sung as well as the Old Testament Psalms. Neither of these propositions seems revolutionary to the ordinary American, for, outside of cer-

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tain churches, liberty is already accorded to the minister to read or omit such passages as he pleases, and even, if he thinks well, to use extra-Scriptural literature in the public service. Even in the Church of England not the whole of the Bible is included in the series of lessons appointed to be read; and the use of the Prayer-Book itself is in accordance with Canon Henson's contention that literature outside of the Bible may be used in the services of the Church. The real occasion for the discussion is, we think, not any one thing that Canon Henson has said, but rather the spirit of freedom with which he writes. He recognizes that neither "inspiration" nor "canonicity" prevents the student of the Bible from applying to it the tests that he applies to general literature, and judging it according to the most rigorous moral standards. He says, what is perfectly true, that while educated men have the means at their disposal of discriminating between those portions of the Bible that are of permanent value to humanity and those portions which, though once bearing directly upon human life, are now chiefly of historic interest, the masses of the people are perplexed by having all portions of the Bible put upon the same plane. As a result, he says, these "have no other course upon them, when the difficulty is brought home either by their own intelligence or by the action of others, than the violent and unhappy course of repudiating the Bible altogether." It is in the interest of assisting such as are not special students of the Bible to discriminate between different parts of the book that he has made his suggestions. As a matter of fact, Canon Henson, in his article, lays greatest stress upon the constructive value of the New Testament. He recognizes that it is a great corrective of abuses in the Church, an instrument by which the Church may appeal "against its own treasons." Just as, in the time of the Reformation, the Church's conception of God and of God's ways was unscientific, and therefore it had to pass through a time of turmoil for its own correction, so now it is repeating its experience through a new accession of scientific knowledge, which will in the end be as constructive as was the work of Luther and the other reformers.

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The Dean of Ely's Views

Dr. Charles W. Stubbs, Dean of Ely Cathedral, has been defining his position in recent addresses on questions now agitating the Church of England, and other churches also. Speaking at Ely to an audience of men, he affirmed that ecclesiastical organization is a human creation; no pattern of it has been prescribed by divine authority. As to theology, it is passing into new forms. Clergymen who would be intellectually honest must frankly utter all they hold to be true, and if the Thirty-nine Articles of Religion, as given in the Book of Common Prayer, are a hindrance to their so doing, even that "very attenuated form" must be relaxed. This, however desirable, we think will be found much harder to accomplish than to propose. In one of his Lenten discourses the broad-minded Dean took up the allegation of many Anglicans that nonconformity to the Established Church is schism. He denied it, saying that the evil thing called schism was not in an external separation, but in discord, uncharitableness, breach of spiritual fellowship, moral disunion, and unbrotherliness. While thoroughly preferring his own Church, he eagerly desired communion and fellowship with all Nonconformists. Were he to regard many of Christ's own outside the national Church as outside of Christ's Church, though they were doing half of the Christian work done in the country, not they, but he, would be guilty of the sin of schism. The Dean, it should be added, is no new convert to these positions, which are gradually gaining adherents.

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An Old Southern Church

A very interesting service was held at St. James's Church, Goose Creek, South Carolina, about fifteen miles from Charleston, on Sunday, the 17th inst., commemorating the coming of the first missionary sent to the Colony of Carolina by the well-known London Society for the Propagation of the Gospel in

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Foreign Parts. The old church, which is about as large as its contemporary, the Dutch Church in the Sleepy Hollow Cemetery in Tarrytown-on-Hudson, is a plain edifice of stone, with touches of decoration over the windows, with the royal arms of the English sovereign over the great pulpit, and with one or two hatchments of well-known South Carolinian families in front of the gallery at the other end of the church. No one knows how the royal arms escaped mutilation and destruction during the Revolutionary period. The church has been singularly fortunate; it has passed through two great wars and a severe earthquake without serious damage. It is filled with the old-fashioned square pews, and the place occupied in the Episcopal churches of to-day by the altar and reredos is occupied by a great pulpit which rises like a gigantic flower on a slender stem, with a sounding-board hung directly over it, on a level with the galleries. The church stands in the heart of the woods, with very few houses about it, and was for many decades in colonial times and immediately after the Revolution the church of the families on the neighboring plantations. Services are now held at infrequent intervals, but the church has an endowment and is kept well in repair. The anniversary service was attended by a large company of people who went down from Charleston by special train. A choir from the Charleston churches led the processional; there was a brief service and a historical address by Colonel John T. Thomas, of Charleston. The first missionary, the Rev. Samuel Thomas, arrived on the ground in 1702. The first church building was erected exactly two hundred years ago; the second, on the present site, in 1706; and the present building in 1713. The parish has had seven rectors. This interesting occasion brought together a large representation of the descendants of the families associated with its early history.

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The English Budget

Mr. Austen Chamberlain, the Chancellor of the Exchequer, had to frame his first budget under exceptionally disadvantageous circumstances. Owing to the falling off in trade, and to some remissions of direct taxation made at the end of the South African War, there was a deficit of nearly $35,000,000 for the year 1903–4. Meanwhile Government expenditures had been greatly increasing, and for the present year it was necessary that about $700,000,000 should be raised. It had been known since October that the revenue was steadily declining. It had also been equally apparent that it would not be practicable for the Government, in view of the large expenditures on the army and the navy and the increased charge for the national debt, to bring down the estimates to anything approximating to the level of those of the years immediately preceding the war. Many new methods of meeting the deficit had been suggested; but in Mr. Chamberlain's budget there is no hint of protective duties, and only one feature that is new. This is a draft for $700,000 on unclaimed government stock, on consols scrip lying at the Bank of England, the ownership of which has long remained unknown. It is a novel expedient to draw on this fund. It is not one that can often be repeated; for it really amounts to borrowing, and is not much better as a financial measure than resorting to the plan adopted during the South African War of suspending payments to the sinking fund account of the national debt. As for the balance of the deficit, it is to be made good by (1) increasing the tax payable on all incomes of over $800 from elevenpence to one shilling in the pound; (2) increasing the duty on tea from sixpence to eightpence a pound; and (3) by some additional duties on tobacco, chiefly on cigars and cigarettes. Next to the receipts from customs and excise duties, the largest item in the Government revenue is derived from the income tax. The receipts last year from this source were $154,000,000; and the increase from elevenpence is calculated to produce an additional $12,500,000. In the autumn of 1899, when the war began, the income tax was eightpence in the pound, at which figure it had stood since Sir William Harcourt's historic budget of 1894. In 1900 it went up to a shilling; in 1901 to a shilling and twopence; and in 1902

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to a shilling and fourpence, the highest figure it has reached since the time of the Crimean War. Last year it was brought down to elevenpence, much to the satisfaction of business and professional men, on whom the direct burden of the war had fallen most heavily. Its increase this year is a disappointment, as the middle classes had been hoping that the change would be in the other direction. The duty on tea before the war was fourpence. It went up to sixpence during the war; and this and the increased duties on tobacco and beer were regarded by the Government as especially the contributions of the working classes to the war expenditures. The increased income tax and the added duties on tea must now be regarded as their contributions to the enormously increased expenditures on the army and navy. This year the army and navy are to cost $333,000,000; and of this sum $57,500,000 is going into new war tonnage. The increase in the national debt, due to the three years' war in South Africa, has added $20,000,000 to the sum which has to be allocated to the interest and sinking funds accounts. As recently as 1895 $470,000,000 covered all the outlay of the Imperial Government, and income-tax payers then contributed only $78,000,000.

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Scottish Good Management at Westminster

Scotland, although it has only seventy-two members, has always been able to get what it wanted from the British Parliament. Two instances of its marked success in this line are just now forthcoming. Last year it obtained an Act under which magistrates of any city can determine at what hour the public-houses shall be closed. Under this Act the magistrates in Edinburgh and Glasgow have just closed them at ten o'clock at night instead of eleven as heretofore. Glasgow, as usual, led the way; and before the year is out, Dundee and Aberdeen, like Edinburgh, will have followed Glasgow's example. The other instance of Scotland's good management at Westminster is the Education Bill. The English Education Acts, it will be recalled, swept away the school boards, although these boards in their thirty years' service had been absolutely free from scandal, and had better records for faithful and effectual successful work than any other popularly elected bodies ever established in England. The ostensible plea for the extinction of the school boards was economy; and for this reason it was expected that by the new bill an end would be made to the school boards in Scotland. This is not to be the case. The boards in the large cities are to be continued; their areas and their powers are to be extended; and they are to have much more money at command to establish bursaries at the universities, and otherwise to further higher education. Most of these changes are along directly opposite lines from those of the English Education Acts passed by the Balfour Government. The Scottish Bill is as progressive and as democratic a measure as could have been obtained from a Liberal Government; while the English Acts, as is now well known, are retrograde in nearly every particular. One reason for this difference is the part which the Church of England has had for nearly a century in elementary education, and the power which on legislation of this kind the bishops have exercised in and out of Parliament. But another of almost equal importance is the fact that on domestic questions in Scotland there are no well-marked party lines and little party feeling. Scottish members are now almost evenly divided in the House of Commons; but their Toryism and their Liberalism usually come into play only on English, Irish, and Imperial questions. The majority of the Scotch members last year demanded the new Licensing Act. This year they were opposed to any attack on the popularly elected school boards. Even in the days which preceded the first Reform Act, Sir Walter Scott used to claim that his beloved Scotland was the best-governed country in the world. Scotland to-day is still pre-eminent in this respect. It owes this to the law-abiding character of its people, and to the fact that ever since Scotland came into the Union, and especially since 1832, the Scottish members have paid little heed to party lines when Scotch domestic questions were being settled.

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Chinese Laborers on the Rand

The conditions under which 250,000 laborers from China are to be stockaded on "the Rand"—the famous gold fields of South Africa—have now been published, so that it is possible to compare them with the conditions under which the mines have been worked by Kaffirs. Since the British took over the Transvaal, the Kaffirs have been recruited much in the same way as it is proposed that coolies shall be recruited in China. All the recruiting since 1901 has been done through the Labor Bureau, a sub-department of the all-powerful Chamber of Mines. Before that time recruiting was in independent hands, generally of unscrupulous men who got together large companies of Kaffirs and auctioned them off to the mine manager who would pay the largest premium for the opportunity to engage the "boys." Early in 1901 Lord Milner ended that kind of recruiting, and the Labor Bureau was given a monopoly of recruiting for the mines all over South Africa. The Bureau will manage all recruiting in China, and when it gets the coolies to the Rand it will apportion them on a pro-rata basis according to the stamping power of each mine and according to the needs of the mines which are stamping and of those which are only developing. The contracts with the coolies are to be for three years; those with the natives now in force are for six months. The working day is to be ten hours; the pay twenty-five shillings a month, with housing and rations. The rate for Kaffirs has of late been as high as fifty-two shillings a month, with huts and rations. Work on Sunday is to be optional—a condition which practically abrogates the old Transvaal law which decrees that only absolutely necessary work shall be done on Sunday, a law which the mining companies strenuously opposed and have continuously evaded alike under Boer and British rule. The mining companies guarantee to furnish letter-writers and barbers, and supply clothing, books, and tobacco at prices current in Tientsin. If a Chinaman is killed, his body is to be returned to China and his family compensated. No compensation was paid in the case of the death of a Kaffir. The great advantage that a Kaffir has had over the Chinaman is his freedom. There has been no compound system while the mines have been worked by Kaffirs. There are mine locations in which are the huts; but there are no gates to keep the Kaffirs within the locations. For the Chinamen, the compound on the Rand will be as much a prison as the Kimberley compounds are for the fifteen thousand native employees of the De Beers Company. They are lodged behind barred doors, and work in a vast barb-wired stockade, to prevent them parting with stolen diamonds. The Chinamen will be kept in the stockades, because Johannesburg does not want them on the streets or established in any way in the life of the city. They are to be rigidly excluded from all work except the mines. They are not to be permitted to set up as traders, nor are they ever to be able to take title to real estate. These provisions are due to the experience of Natal, where the Indian coolies, who come in large numbers indentured to the sugar and tea planters, as soon as they are free of their servitude, compete with white artisans, set up as retail traders, and claim all the privileges of citizenship. Knowledge of the conditions of servitude has increased the opposition in Great Britain to the Pretoria ordinance.

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War News

The report of Viceroy Alexiev confirms in important details the account of the destruction of the battle-ship Petropavlovsk made by the Japanese Vice-Admiral Togo. Immediately after that catastrophe the Czar ordered a thorough investigation, and as a result of that investigation the Viceroy reports that there was an explosion under the starboard side of the Petropavlovsk, and that a mine exploded under the Pobieda. This report is as significant in what it omits as in what it contains; it declares that one ship was destroyed and the other injured by the explosion of mines, but no statement is made in regard to the vital question whether the mines were offensive or defensive. The further statement that Admiral Makaroff

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was entirely familiar with the torpedoes which had been laid to defend the port confirms the Japanese version of the affair. The only inference from the Viceroy's statement is that it was offensive and not defensive mines which caused the destruction of the Russian ship. There has been some tendency to criticise the Japanese for the methods used on this occasion, but such methods have been practiced by all nations in all times of warfare. It was part of the duty of the Russians to detect a ruse of this kind and to protect themselves from it. While the Russians are spared the mortification of the loss of one of their great ships by one of their own mines, they have been compelled to report the destruction of a steam launch with a Russian lieutenant and twenty men on board by the explosion of a mine which was being laid at Port Arthur. The Russians have been so far as unfortunate in dealing with mines and torpedoes as the Japanese have been skillful and successful. There has been a succession of rumors in regard to the landing of troops in Korea, on both sides of the Yalu River, and in the neighborhood of Port Arthur, but only one fact may be confidently inferred, and that is increased activity in the field. The appearance on the east coast of Korea of the Vladivostok squadron, which sunk there a Japanese merchant-vessel on Monday morning of this week, seems to have been only a dash in quest of troop-ships, not an important naval movement. Through the mist of newspaper gossip of every kind, nothing may be taken for granted except the steady increase of both Japanese and Russian land forces, and the rapid preparation for the land campaign which is not likely to be deferred much after the opening of the spring season. On Wednesday of last week it was reported that Admiral Alexiev had asked to be relieved of his command. The cause assigned for this action was the appointment of Admiral Skrydloff to succeed the late Admiral Makaroff as commander of the Russian forces in the war. Before the resignation can become effective it must be accepted by the Czar, and at this writing it is not certain that he has done so. But whether the Czar accepts it or not, the prestige of Admiral Alexiev is apparently gone. We comment below on the significance of this event in the war.

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The Czar and Admiral Alexiev

The retirement of Admiral Alexiev from the position of Viceroy in the Far East, if the Czar does not finally countermand it, indicates a change not so much of policy in that region as of personnel which may be of the highest importance, not only in the conduct of the war on the part of the Russians, but in the internal history of that country. There are two parties in Russia—a party of progress and a reactionary party. The party of progress believes in and is urging the evolution of Russia along the lines of Western civilization, the gradual reconstruction of the Government on a basis of responsibility both to the Czar and to the people, the introduction of the element of representation, freedom of thought and of speech, the substitution of judicial and constitutional methods for arbitrary methods; in a word, the development of Russia along constitutional lines. The reactionary party, on the other hand, is committed to the present bureaucratic system, with arbitrary control of all the instruments and means of government; including, to a large degree, the courts, the rigid censorship of the press, the policing, so to speak, of the mind of Russia as well as of the Russian country, antagonism to Western methods, and the development of the country along Oriental lines.

Russia is to-day permeated with discontent, but the conditions are so unusual that, while revolution may occur, it is highly improbable. Of the sincerity, the kindliness, and the conscientious desire of the Czar not only to rule his people well, but to preserve peace, there is no question; but the Czar, unfortunately, is in many ways the most isolated person in his great Empire. It is almost impossible to reach him; it is almost impossible for him to secure first-hand knowledge of the condition of affairs in

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any part of the Russian dominions. He is surrounded by a highly organized bureaucracy, whose interest it is to keep him in ignorance of the real condition of the Empire in order that it may rule undisturbed. Russia cannot be reformed from the top unless a Czar of genius appears, a man of immense mental force, of great physical vitality, and of statesmanlike genius. The Czars of late years have been men of kindly nature, dominated by a desire to serve their people; but no Czar has possessed the qualities necessary for the reformation of the Russian Government.

The Russian peasantry are still, as in the days when Turgénieff wrote "Spring Floods" and "On the Eve," devoted to the Czar and antagonistic to the bureaucracy whom they ignorantly but rightly hold responsible for all the ills which Russians suffer; but they are so inert, sluggish, and undeveloped that so far it has been impossible to organize them into an opposition, or to find in them the material either for peaceful reform or for revolutionary outbreaks. There is in Russia no middle class educated either in practice or intelligence to do the work of conducting the Government; no powerful commercial class, as in France, Germany, and England, conservative by instinct, but with a certain openness of mind, to form a basis for constitutional government. The educated classes are, as a rule, devoted Russians in race feeling, but antagonistic to the stupid tyranny of the bureaucracy. The universities have long been centers of discontent, and raids of the police on students are reported with almost periodical regularity. In nothing has the oppressiveness of the Russian Government shown itself more short-sighted than in the blight which it has laid on freedom of thought and the development of Russian intelligence along political lines. The Russian artist, scientist, or scholar is encouraged so long as he deals exclusively with his own arts; but let him begin to think and to speak about human rights and instantly the hand of repression is laid on him. Twenty-five years ago there was a group of young writers in Russia recently come from the universities, full of enthusiasm, hope, and promise; to-day many of that group are dead, others are living in exile, and others are blighted and enfeebled men in middle life. A stupid tyranny has crushed these children of genius and blighted what promised to be a striking movement in Russian literature. If Tolstoy did not hold so unique a position as to be in a certain sense above the reach of the law, he would not be permitted to stay in Russia.

Now, of this reactionary policy Admiral Alexiev has been the head and front. Born in 1843, of humble parentage, his father an Armenian, his mother a Russian, his life presents the most dramatic contrasts; for in August last he was appointed Viceroy of the Far East, a semi-regal position, with a great salary and supreme command of Russian land and sea forces, entitled to a special salute wherever he went, and to fly a special flag from the masthead of his vessels. When the Russo-Japanese negotiations were reopened last summer, the Czar wrote to him: "I give you full power to maintain the power of Russia, by force of arms if necessary." The appointment of Alexiev involved necessarily the retirement of M. de Witte from the position of Minister of Finance, and the Admiral became the chief adviser of the Czar in a great crisis. That he was either ignorant of the actual situation, or that he misinformed the Czar as to conditions and feeling in Japan, is evident; for there is every reason to believe that the outbreak of hostilities surprised no one so much as the Czar, and that the Ruler of All the Russias was bent upon and expected peace as the issue of the negotiations. There is ground for the belief that not only the sudden outbreak of the war, but the extraordinary thoroughness of the preparation of the Japanese, astounded the Czar and filled him with anger against his advisers. Not less surprising was the lack of preparation on the part of the Russian fleet at Port Arthur and the Russian army in Manchuria. The readiness of the Japanese and the unpreparedness of the Russians were made strikingly clear in the early dramatic incidents of the war. The Russian disasters fell with dramatic force, not only on the heart of the

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Czar and of Russia, but on the group of which Alexiev was the head. The first evidence of revolt against the rule of Alexiev was the appointment by the Czar of Vice-Admiral Makaroff to command the Russian fleet at Port Arthur, giving him at the same time absolute authority; the second evidence was the appointment of Prince Kuropatkin as commander-in-chief of the army in Manchuria. These steps involved the loss to Alexiev of the control both of the army and navy, and left him merely the civil administration, which in time of war meant practically nothing. Raised higher in rank than any other man in the Russian Empire, second only to the Czar, Admiral Alexiev has been completely discredited, first by his ignorance of the state of affairs in Japan or by his failure to inform the Czar, second by the extraordinary lack of foresight and preparation which has made the Russians the victims of a series of heart-breaking disasters. Arrogant and contemptuous of the Japanese through ignorance, to Alexiev and to the men about him must be charged largely the responsibility for the breaking out of the war; upon him and the group of men whom he represents must be laid the responsibility of the Russian disasters; and his retirement will be welcomed by the friends of Russia and of peace throughout the world.

M. de Witte, on the other hand, is one of the most progressive and open-minded statesmen in the Russia of to-day. He favored the evacuation of Manchuria, opposed every movement towards its annexation, and insisted that Russian promises to leave it should be carried out to the letter. It was for this reason as well as because of his progressive policy along general lines that a powerful cabal at court was organized, the Czar's confidence in him sapped by intrigue, and he was removed from office. If Russia is relieved from the rule of incompetent, selfish, and reactionary men, and men of the stamp of M. de Witte are called at the head of affairs, the disasters which she has met will not be too great a price to pay. One of the good fruits of the present struggle in the Far East may be the regeneration of Russia.

A Wife's Problem

In great distress of mind and heart, and knowing not where to seek for help, I am impelled to turn to you. My husband and I had lived together for many years of happy wedded life, not without trials and severe ones, but happy in our relationship. He was finally thrown into the company of a woman whose personality soon took a strong hold on him. She was a woman of wealth and station, but sick and unhappy in her married life, and my husband's sympathies went out to her. In purity and goodness, he sought to cheer and brighten her life, and in time her heart clung to him, and before he was aware of his danger, he realized that he loved her, I know not through what compromises with conscience—yet I know he struggled. He fancied he could be true to me and still cherish her.

As such things usually do, in time it came to my knowledge, and was such a blow as seemed to me would surely deprive me of life or reason. I cannot tell you the terrible feeling, as though the sun had been blotted out and I wandered in a darkened world. Nothing seemed real, all a dreadful nightmare from which I *must* awaken some day. I have kept my unhappiness from everybody, although I have often felt as though I could not get up and face another day—and the feeling of unreality is so strong it often seems as though it were some one else and not I who goes about the routine of life.

We were a couple united by true love, by many similarities of taste and disposition, each with our faults, yet both striving to live the Christian life—my husband honored and loved by all who know him, ever trying to realize more fully the ideal of true manhood. Oh, can you tell me how such a horror could come into such a life? Is it possible for a man to hold two women in his heart?—for he insists he loves me as dearly as ever, and strives by every tenderness to win me back to cheerfulness. Yet truth compels him to admit that that other love still claims a place in his heart, though he has tried to banish it, and all intercourse has been broken off. Lest you should receive a wrong impression, I must state that their intimacy extended to declarations of mutual love, but was entirely innocent beyond that.

There are moments when despair overwhelms me. I feel that perhaps this passion is really the deepest, the supreme affection of his life, and in that case, what solution is there to this tragedy? Can you at least send me some one thought to cling to in those dreadful moments when I feel like giving up the struggle?

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When a difficulty arises between two friends, it is always safe for both to assume that there is some wrong on both sides, and it is always wise for each one to endeavor to discover and correct his own fault. It is much easier for you

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to see your husband's fault than to see your own; but it is much easier for you to correct your own fault than to correct your husband's. Correcting other people's faults is always a delicate, difficult, and frequently a dangerous business. What your husband's fault is in this case we cannot judge; nor have we any advice to give him, since he has not asked us for any. But it is easy to see from your letter that you are of a morbid, if not of a jealous, temperament, and that you have made yourself mentally sick by dwelling on circumstances until you have exaggerated them and probably misinterpreted them.

You say that your husband's action has been innocent. Why not assume that his motives also have been innocent? You affirm that for many years he has been honored and loved by all who knew him, ever trying to realize more fully the ideal of true manhood. Why imagine that he has now ceased to realize this endeavor and ceased to deserve this honor and affection? You affirm that he insists that he loves you as dearly as ever, and strives by every tenderness to win you back to cheerfulness. Why not accept his insistence and go back to cheerfulness?

Is it wrong for a husband to find interest and attraction in the society of a woman other than his own wife? Is it wrong for a wife to find interest and attraction in the society of a man other than her own husband? It may be. It may not be. It depends entirely upon the circumstances, the conditions, the nature and degree of the interest and the attraction. No one person, not even a faithful and loyal wife, can fill to the full all the life of any other person, though he be a devoted husband. Our lives are complicated; they have many elements in them, and they must get their supply through many avenues and from many springs. All that a wife has any right to ask is that kind of loyalty and devotion which puts her first and supreme in his regard. All that a husband has a right to ask of his wife is similar supreme regard. If your husband were abandoning you for some other companion, it would be right that you should feel the keenest sorrow and indignation. But the reverse is the case. He has discovered that his interest in and attachment to another woman, a woman apparently of uprightness and integrity, is troubling you. He has ceased all social relations with her. Is not this sufficient evidence that you have the supreme place in his affections, and that he gives you the loyalty which you have a right to ask?

Our advice to you, then, is to lay aside your tears, to banish your sorrows, to cease dwelling upon a circumstance which may have been ill, but which it is almost certain you have exaggerated, and to return to your cheerfulness. If your husband has been wrong, your plain duty is to win him back to righteousness; and you will do this, not by self-indulgence in your grief, but by giving to him the love which he asks and the joy which comes with love. Even if you have to pretend to some gladness which you do not feel, it were better than to impose upon him the gloom of a morbid sorrow which you ought not to feel. Stop thinking about yourself and your own sufferings; think about him and what you can do to make him happy. Happiness flees from those who pursue her. Happiness pursues those who forget themselves and think only of others.

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The Church and the Young Man

The letters which we print on another page indicate that the interest in the relation which young men of to-day bear to the Christian Church is neither perfunctory nor limited. The ordinary man on the street has his opinion on the subject, though it may not be very well defined in his own mind, as well as the clergyman. In making its contribution to this discussion, The Outlook wishes first to call attention to some of the opinions expressed by its correspondents, and, second, to state what it believes is the fundamental question.

One correspondent, for whose letter we could not find space, points out the fact that the church is not the only institution which suffers from a dearth of

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young men. Whatever may be the reason, the young men of America are not greatly concerned in the institutional form which not only religion but also arts, letters, and even civics assume. Literary circles are devoid of young men, though young men continue to write. Art institutes are not patronized by young men, though young men continue to paint. And civic clubs are not much in the favor of young men, though young men continue to vote and even attend caucuses. So it is not illogical to conclude that, even granted that young men do not go to church in proportionately large numbers, they still may be very far from being irreligious. The suggestion, therefore, that it is because young men lack personal religion that they do not go to church, fails to have very great force.

But, even granted, as some of our correspondents seem to assume, that the fault is with the young men, we are not therefore brought a single step nearer to a solution of the difficulty, if difficulty there be. If young men were without fault, there would be no need, so far as they are alone concerned, of any church at all. In the city that is to be, so we are told in the concluding book of the New Testament, in which young men will be without faults, there is to be no temple. It is the faulty young men that the church is formed to serve, and if it does not serve such the failure is its own. In passing we may say that we think even the faults of the young men are somewhat exaggerated, as when the Rev. Mr. Carter compares playing golf on Sunday to the murder of John the Baptist. Mr. Rowley questions whether the scientific spirit of the age has not kept men from church, and cites for example the conditions at Harvard. The proportion of young men attending daily morning chapel, which he considers small, seems to us rather large. A similar average in the city of New York would mean that about 172,000 would be daily gathering in various places of worship. We do not think that any community in the United States not composed exclusively of young men or young women can show such a record unless it is under ecclesiastical control.

In the judgment of The Outlook, Mr. Freeman, whose own ministry has been marked by its successful appeal to men of all classes and ages, has included in his communication the real principle which the Church must recognize if it is successfully to persuade young men of the reason for its own existence. It is not the kind of sermon or the kind of service that will really settle the question; neither the military pronunciamento nor the brass band of the church militant wins battles; it is the quality of its soldiers, the kind of life, that is, which the Church concretely presents. If all the churches were filled with young men, the real question would not be solved; and, on the other hand, if never a young man went to church the question could conceivably be much nearer solution than it is to-day.

In much of this discussion it seems taken for granted that the Church has a right to be heeded and given reverence, just because it is the Church. To those who are outside of the Church, this is not an axiom; they must first be persuaded that the Church has something worth their heeding before they will heed it. They, at least, make a practical distinction between the institution and its religion, between churchism and Christianity. In this respect it is well to turn from the injunctions of the Church to the example of the one whose name the Church bears. Jesus of Nazareth, himself a young man, gathered young men about him. He did not insist on their going to the Jewish church; he himself went both to the Temple and the synagogue, but, except as he complied with those laws which made the priest an inspector of health, we have no record that he urged any one else to go. What Jesus Christ was concerned in doing was not in building up an organization, but in creating character—individual character, social character; not in bringing people into right relation with the Church, but into right relation with themselves and with their God. While, therefore, the question, Why do not young men go to church? is an important one, the vital question is, Why does not the spirit and character of Christ more prevail?

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The Spectator

The Spectator has had opportunity, with leave to print, to look into the arcanum of financial expenditure for athletics at one of our great Eastern universities. The general report for a year of the athletic treasurer of that university was published some time ago, and showed fiscal magnitudes rivaling the budget of a small city or a fair-sized American college. It set forth receipts reaching up nearly to $100,000, with total expenditures of about the same imposing sum; and of the receipts, notwithstanding the huge income from gate money, several thousand dollars were raised by collecting from the students subscriptions for "general athletics." Of the outlay about two-thirds went for running expenses of the crews and the three athletic teams, and included such items in rotund figures as $10,000 for board at "training-tables," $7,000 for sporting goods, $14,000 for traveling, hotels, and meals, $2,500 for "trophies," and so on. During the Spectator's brief excursion into the arcanum referred to, some of the foregoing big "bunched" items of an athletic campaign were analyzed into their unpublished constituent parts.

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Here, for a sample, was what entered into consumption for the football squad during a single season: 107 pairs of shoes; 29 silk ankle-supporters; 170 undershirts; 167 under-jerseys; 20 canvas jackets; 87 nose-guards; 76 leather belts; 59 pairs of "pants;" 70 sweaters; 32 shin guards; 17 headgears (leather caps); 437 elbow and shoulder pads; several hundred shoe cleats; 10 "charley horse" guards; 15 silk knee-caps; 189 pairs of hose, and 200 footballs. It should be explained that the football squad at the university referred to consists of about fifty men, including the large and pretty well defined nucleus of the "regular" eleven. Each one of the squad during the season averaged about $87 in his supply of sporting goods. The smaller baseball squad averaged for the season almost $100 per man in consumption of sporting goods, with nearly 400 baseballs as a vivid item.

Further anatomy of the items brought to view some nice and novel refinements in up-to-date athletics at a great American university. Thus the high consumption of footballs connotes the fact that some fifty of those ovoids, costing about three dollars each, are distributed to candidates during the spring and summer, partly for home practice. The football introduces us to a refinement still more costly and subtle. It appears that after a day or two of use the ball has a tendency to grow "round" and lose its orthodox shape. In catching punts the player can practice on the rounded ball only at some risk of the deadly fumble of the new ball used in the match game; and thus a fresh ball must be substituted in practice as soon as the normal arc of the ovoid is impaired. "Charley horse guards" interprets itself as a peculiar stiff, padded guard of the large frontal muscle of the thigh, which is very amenable to the deep "charley horse" bruise, so called—tricksy players in earlier football epochs sometimes adopted a concealed metallic guard at that vulnerable spot. The abundance of cleats or leather bars on the sole of the football shoe means that those holdfasts wear out quickly and must often be renewed—and high athletic authority at the university tells of an unlooked-for result of a big match with a rival cleared up by the after disclosure that the rivals had fitted their team with deep cleats for the muddy gridiron. The ample stock of 170 undershirts means that provision must be made for frequent changes, to avoid an irritating eruption of the skin somewhat specialized to football. Finally, 107 pairs of shoes, made to order, and retailing at about $8.50 a pair, certainly seems liberal on the face of the return. But the up-to-date football man must hie him to a fresh pair at first symptom of rash or blister; and a wet day and match signifies that the shoes dry stiff and must be discarded by the wholesale, with most disastrous results to the football exchequer.

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Next come the "trophies," running up to about $2,500 in the general account, and most of that sum distributed in me-

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mentos to the individual athletes. Here the analysis proves that each of some seventeen football players and managers gets a large framed photograph depicting the grouped team and substitutes, the individual members of the team and team groups of big rival universities—cost of the whole for each man about $22. Besides, there are gold footballs for watch-charms (cost about $12 each) for eighteen players and managers, and the same number of silver balls for players of lesser degree, while individual trophy banners, costing some $25 each, figure also betimes in the awards to players, track athletes, and boating men. The star athlete who can "make" the team or crew year after year may draw his trophies annually, and can duplicate them yet again if he shines in two athletic branches. Meanwhile, as gentle antidote, he can learn in the Greek classroom of the olive wreath that crowned the victor in the Olympian games.

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The Spectator emerged from the athletic arcanum in deep mood of meditation. The lights of his college memory streamed back to simpler athletic days at his Alma Mater, before the noise-spectacles and popular frenzy and high finance of football had come in to distort athletics. He recalled a time when college sport was both popular and profoundly if not purely recreative, when a few hundred subscribed dollars supported the university ball nine, and when its members paid for its simple group photographs out of their own pockets. And, turning from past and present to future, his fancy ran onward to a time when, under the design of a football game rampant and a color scheme like that of a Federal recruiting station, some such poster as this may perchance be flung out on the university campus:

NOTICE.—It being imperative that this year the university *wins* the football championship, the following inducements are offered to each candidate for the eleven. Three pairs of shoes, four undershirts, one silk ankle-supporter, four jerseys, two nose-guards, two belts, one pair of "pants," two sweaters, one head-gear, one shin-guard, one "charley horse" guard, ten cleats, four pairs of hose, and four footballs. Men making the team or accepted as first substitutes may receive trophies worth at least $40. Men in the squad, whether needed or not, will often be taken to out-of-town games on parlor cars and given luxurious hotel fare. "Good feeling" all around being desirable, visiting coaches and athletic benefactors will always be welcomed and hospitably entertained.

N. B.—If a candidate also finds football recreative, no objection will be interposed.

There came back also to the Spectator's memory one stanza of a poem read years ago at a reunion of one of his university's most famous classes. With a verbal change or two, it ran thus:

Lithe legs to run and stalwart arms to hustle,
A back of supple steel to drive the oar.
These be thy gods inspiring. Each apostle,
Drowning the voices that were thine of yore,
Proclaims this apotheosis of muscle
As thy new gospel and peculiar lore.
Behold the Good, the Beautiful, and True
Incarnate in the ball nine and the crew!

Rhymes penned, too, some decades ago and before these days of high football, when Hercules, big bulked, shares the academic throne with Minerva.

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But there are thoughts both more complex and serious than the satires of prose or verse: Does or does not the fiscal excess in the athletics of the large American university argue a disguised professionalism in spirit underlying the professionalism in practice which the athletic purists so laudably strive to suppress? Will or will not that excess find a logical sequel in rigid faculty control? With athletics at so many colleges and universities spelling an overgrowth, will it be possible to transmute it from its morbid standards with the verb "to win" in the foreground, into its normal function with the verb "to recreate" on its signet? Or is the conservative view old-fashioned, not to say "old fogy"? Is the bigness of college athletics a mere analogue of the tendency—which college presidents lament—of heads of scholastic departments to amplify their branches under the elective system, and would those heads be more moderate than the athletes if they were as highly subsidized? And, finally, in broader outlines, is the larger college athletics in its system and methods but a reflection of the latter-day uplift of material standards in the world outside the campus? Time may make reply, but the answer is not yet.

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The Church and the Young Man: A Discussion

The following letters were called forth by Mr. Bok's article in The Outlook for April 16, on "The Young Man and the Church." To avoid repetitions and to bring them all within reasonable space, certain portions have been omitted. Editorial comment will be found on another page.—THE EDITORS.

FROM AN UNDERGRADUATE'S POINT OF VIEW

To the Editors of The Outlook:

I read with considerable interest the article by Mr. Edward Bok on "The Young Man and the Church," in which he attempts to explain the former's indifference to the latter. The conclusion he reaches is that "ministers do not, in their sermons, give the young man something worth coming for."

Though his claim may be true to a certain extent, yet, in the light of it, I find it difficult to explain the following facts: There are in Cambridge, connected with Harvard University, nearly three thousand students to whom the college chapel is accessible. The preachers who occupy its pulpit are among the most eminent in the country—such men as Dr. Lyman Abbott, Dr. Henry van Dyke, and Dr. Washington Gladden. Surely these men have something to say worthy the young man's consideration. And yet one will not find at the morning chapel an average attendance of more than a hundred and fifty out of the large student body. It is true that on Sunday evenings the chapel is generally full, but far the greater part of the audience is composed of the outside public. Again, though the Institute of Technology, with its hundreds of students, is situated in the midst of the Back Bay churches of Boston, and Harvard College, with a still larger number, is only twenty minutes' ride from the Back Bay, yet nothing is more difficult than to interest these young men in the regular church services, only an exceedingly small percentage attending. The cause of this certainly is not that the ministers "give them nothing to come for," neither are they men who preach "vapid and meaningless sermons," nor do they "direct their pulpit batteries at Sunday golf." On the contrary, preachers, for example, like Dr. George A. Gordon bring an earnest, thoughtful, and virile message.

May it not be that the scientific spirit of our day, which at present is surely not altogether conducive to faith on the part of the young man, and which not only dominates our institutions of learning but pervades our modern life as well, has had much to do with creating in the young men an indifference toward the whole subject of religion?

While the ultimate outcome of the scientific study and investigation of recent years may be a larger and more intelligent appreciation of the religious life, is it at all surprising that its present influence is toward a widespread disregard of much for which the churches stand?

CHARLES F. ROWLEY,
(Harvard, 1905.)
Cambridge, Massachusetts.

WHAT THE YOUNG MAN OWES TO THE CHURCH

To the Editors of The Outlook:

I was much interested in the paper in your issue of the 16th inst. on "The Young Man and the Church," and, while not attempting a lengthy reply, would like to comment on the conclusion, "The young man 'll come fast enough if you give him something to come for." He has something to go for. Granting that the minister may show too much familiarity with books and too little knowledge of life as it is lived by young men, there is still something for the young man to think about. Those of whom your correspondent speaks seem mostly to take a purely selfish view of the question. Each says, practically, If I go to church, what is there in the going for me? There is worship for him to offer. "He that offereth me prayer and praise, he honoreth me." The young man needs to forget himself, and heed the admonition of the old preacher, "God is more

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there than thou." If he goes to church thus prepared to worship as well as to get something, it will be strange if in prayer, or hymn, or word read from the Book of books, or from sermon, no message of profit comes to him. There are others in the congregation besides himself, and so the sermon which is for him may not come this Sunday or the next, or the Sunday after; and on the Sunday when it does not, "God takes a text and preaches patience," and patience is "a great grace and most commendable virtue," one well worth cultivating. The subject of church-going should be treated, not from the desire of the individual to get all he can for himself out of the subject, but from the larger point of view which takes account of the fact that "no man liveth to himself."

Chicago. READER.

THE SINFULNESS OF SUNDAY RECREATION

To the Editors of The Outlook:

. . . In Mr. Bok's article on the "Young Man and the Church" reference is made to a minister who preached against "Sunday golfing." It seems that four of his "trustees" were offended by the sermon and left the church, and "a dozen 'Sunday golfing' young men who always were regular attendants during the winter months, when the links were closed, likewise called for their 'letters.'" History repeats itself. When John the Baptist rebuked Herod for unlawfully marrying Herodias, his brother Philip's wife, Herod cast John into prison, and afterward, when Herodias had further opportunity to take vengeance on John, she had his head cut off. We see the same spirit manifested in these days against the preacher of righteousness who dares to speak out against the sins practiced by his congregation. Those "trustees" muttered that they went to church "to hear the Gospel of Jesus Christ," and yet, when they heard it applied to the desecration of the Sabbath, they squirmed and cut off the head of their preacher. The fact is, people in these days of money-grabbing and pleasure-seeking do not want to hear the Gospel of repentance. They want polished oratory and oily discourses. In the days of Isaiah, when the people had become corrupt, they cried to the prophets, "Prophesy not unto us right things; speak unto us smooth things." The same cry is going forth to the preachers to-day from Sabbath desecraters and others who are trying to find a pretext for not attending church.

No doubt many young men are kept away from church because the sermons do not please them. But what is a minister to do? He must preach the Gospel, and make it attractive. How is he to do it and not apply it to present conditions? One young man calls the preacher dull because he talks about Palestine and books, another refuses to go to church because his pastor applies Gospel rules to present-day vices. These pretexts and excuses offered *for* the young man and *by* the man for not attending church are weak and false.

But there is a reason why young men do not attend church as they did formerly. This is especially true in cities and industrial centers. The influence of home life upon young men is being lost. Young men leave their homes, and come among new scenes and myriad temptations. After a time it becomes a habit not to attend church, but to spend the Sabbath in recreation that is worldly and sinful. Personal experience when a young man in the pew, and observations made while I am now a young man in the pulpit, lead me to believe that it is not the fault of the church, and the preacher that the majority of young men do not attend church; it is not because they work too hard during the week (before going to college I worked six days a week, twelve or fourteen hours a day, at hard manual labor, and yet went to church on Sunday), but it is because they allow the attractions of Sunday sports and worldly interests to have first place in their affections and aspirations. . . .

LEWIS E. CARTER,
Pastor of the Methodist Episcopal Church.
Rexford Flats, New York.

A CLERGYMAN'S POINT OF VIEW

To the Editors of The Outlook:

In Mr. Edward Bok's admirable article on "The Young Man and the Church" in your recent number he submits some of the reasons why the

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young man of to-day is not to be found in the church. With many of his points I find myself at perfect agreement, but I venture to suggest that he has not submitted the cardinal reasons for the lost interest on the part of our young men in the services of the church. I most cordially agree with him that the young man of to-day demands that which very frequently he fails to receive, namely, a message like that of Thomas Hughes that sets forth the "manliness of Christ."

There is a spirit of effeminacy in the church that concerns itself with what Philip Gilbert Hamerton calls the "millinery of religion;" there is also a sad lack of preaching power. The presence of the first and the absence of the second have doubtless much to do with our present condition, but is there not a much deeper reason why young men are apathetic in the matter of religion? The wife of a young man said to me recently that, when she asked her husband why he did not go more frequently to church (he was a church member), he replied that he did not need "that sort of thing to keep him straight;" in other words, the inspirations of religion were quite unnecessary in the maintenance of what he would call a "moral life"!

This is what a distinguished English preacher called "the modern atheism of indifference," as contradistinguished from that of mere negation. I venture to say, from a reasonably close intimacy with young men, that indifference to religion and religious habit as it finds expression in public worship is one of the primary reasons for present conditions. St. Paul's contention that he bore in his body the marks of the Lord Jesus is rarely the proud boast of the modern Christian disciple; he contents himself very largely with a weekly attendance upon some church service, and through the week he mingles with the world about him, quite indifferent to any further responsibility for the spread of Christ's kingdom among men.

I am perfectly willing to agree that the dry-as-dust, anæmic sermon and heartless, cold, and perfunctory service have much to do with the present lost interest on the part not only of our young men, but of all men; but if we are sincerely seeking to disclose causes, let us be bold enough to declare that our whole system of religious life needs a complete rehabilitation. No preacher that ever lived can overcome or counteract the influence of the week-day practice of professing Christians, when that influence runs counter to every profession of the lips. Before Christ set in action his great movements for a larger interpretation of the religious life, he cleansed the Temple of its defilements; he discountenanced the practices that masqueraded under the guise of religion. He might have sat down with the men and the women of his time and discussed the gravity of the situation, but he did nothing of the kind. He rejuvenated and created religion by cleaning out the ancient springs that had become foul and unwholesome.

The absence of men from our churches to-day is not due to any superficial causes. This is by no means an irreligious age; indeed, there are more evidences of the power of the religious spirit now than ever before, and there is a deeper inquiry being made into the credentials of religion than in any period of recent history; but the inquirers at our gates are asking questions that demand an answer. The world is as anxious to see Jesus to-day as ever, but it must be guaranteed against imposture and it must see him and not a mere religious machine. It is a very significant fact that the churches that are the most conspicuous for their strength are those that present no other message than his. Jesus Christ won the love of the people by his denunciation of shams. He did not stand for a religion that found its only exercise in public worship; he demanded a week-day practice. Religion, like politics, must make performance square with promise. The teachers of religion cannot afford to

> "Compound for sins they are inclined to
> By damning those they have no mind to."

Every man has a certain amount of religious sentiment in him, and is responsive to its teachings, but most men are very sensitive to all forms of sham. Carlyle was of this class, and could not abide anything that savored of cant or

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hypocrisy; no more will the man of to-day. The responsibility for existing conditions must be divided between the cleric and the layman; each must recognize his obligation to set forth a Gospel of manhood that finds its incarnation in the life of Jesus Christ. The indifference of which we spoke can be counteracted only by a religion of demonstration. I mean by this a habit of life that is in consonance with belief in Jesus Christ. This may sound commonplace and trite, but I am disposed to believe it strikes at the root of a very serious difficulty, and one that demands our sober consideration. The religion that does not permeate all phases of life is a spurious one, and deserving of the contempt of all honest men; it may build its marble temples and overlay its altars with purest gold, but it must furnish other credentials before it will be accepted as a spring of life by a tired and thirsty world. Men and women make religion effective or ineffective by the way they interpret its teachings; and when the man who employs labor exercises towards all men in his service a spirit of Christian generosity and consideration, he will be doing more to fill the churches with men than he does now by his large gifts to its treasury. This same rule holds good with reference to women. Our Christian congregations need to be told that they hold the key to the situation, that six days of service are of far more worth than one day of worship; yes, that it is the service that gives devotion its value. A bolder interpretation of religion is needed, in which we shall tell men that no gift, no matter how great, can ever serve as a substitute for religion in all the contacts of daily life. The world will accept this kind of teaching because it loves courage rather than cowardice, strength rather than weakness. And all this has to do with the problem of the young man and the Church, yes, and with the whole problem in its every phase.

One other conspicuous cause that needs emphasis in discussing this matter, which Mr. Bok passes over, is that which relates to the past rather than the present teaching of the Church. An extreme Puritanism in the Church in the past has much to do with present conditions; an interpretation of religion that rendered it unattractive to a healthy mind, that made Sunday a day to be abhorred and the church a building set apart for hard penances and melancholy practices; this, we venture to believe, has done more than we can estimate to make the offices of worship unattractive to young men. This, too, must be corrected by a fairer and more reasonable interpretation of the teachings of Christ. I have been amazed, in my conversations with young men, to discover what grotesque and altogether inadequate conceptions of religion they had; Mr. Bok well says that the pulpit is largely responsible for this condition, and that it must give forth a more certain and manly utterance. If there were more of the "get together" spirit between clergy and laity, much of this difficulty would be overcome; a lost contact means a lost interest and misunderstanding. Nothing, in my judgment, does more to render inefficient the service of the Church and its ministry than its isolation from the action of life in all its movements.

By this I do not mean a kind of worldly-mindedness on the part of the Church, but rather that spirit that calls no man common or unclean. It has been my observation that the churches that minister most largely to the masculine element in the community are those whose clergy and people are most vitally interested in the great common things of life. The false distinction that has so often been made between the religious and the secular, wherein an effort has been made to segregate this element and that, giving to this one a badge of respectability and approval, and to that one a kind of patronizing tolerance, has made men feel the remoteness of all organized religious life from their sphere of action. To get at men we must know them, not in their Sunday habit, but in their week-day living; in brief, the only kind of preparation that fits men in the pulpit to deal with men in the pew is work in the great laboratory of life, where we deal with facts and not theories.

Before I entered the ministry I spent fifteen years in the commercial world,

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and the above conclusions are not so much the result of dealing with theories as with facts. We have got to recognize that we are dealing with a present problem that has to do with present life; church traditions and practices, no matter how honored they may be, may need readjustment; our class-room notions may have to yield to workaday conditions; we are after men, and to reach them with the message of the Christ we cannot afford to be less manly than was he. I once asked Heinrich Hoffmann, the distinguished artist, where he got his wonderful conception of the face of Christ, and he told me that it was not made from any study of the human face. "Oh," said he, "it is so unsatisfying; if I could only paint what I think!" and then he sighed. The world is satisfied with his marvelous work and credits him with genius, and so it will us, when out of the depths of our finer spiritual self we bring forth such a splendid conception of our Christ that all men are fascinated by its noble beauty.

Tracing this indifference to its cause or causes, we find that the average man estimates the worth of religion, not by its standards or creeds, but by its exemplars. To condemn a system because of any of its advocates may be, and is, an inconsistent method or criterion of judgment, but it is the general practice just the same. Many a strong man has come to feel that without the church he lives quite as well as do those who have it. Indifference to church habits on the part of our youth is largely due to what one might call paganized Christianity, a sort of weak, flabby, devitalized form of religion that satisfies itself with the æsthetics and not the realities of faith. Dean Hodge's splendid appeal for "religion between Sundays" is the most important appeal the church may make to-day.

JAMES E. FREEMAN,
Rector of St. Andrew's Memorial Church.
Yonkers, N. Y.

Once More

By Lloyd Roberts

Once more the mornings roll in mist,
The willows drone with bees,
The last thin ice-cakes pass again
To join the swinging seas.

Once more upon the windy hills
The purple violets blow,
Along the alder swamps again
The crimson briers glow.

Once more about the valley's rim
The idle cattle roam,
The crocus stares round-eyed again
Above the steaming loam.

Once more across the meadow-lands
The orchards billow white,
The night-hawks swoop and twang again
Above the silent night.

Once more the circling swallows dart
Around the hanging eaves,
The rain returns to grieve again
Among the dripping leaves.

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Philippine Independence

By William H. Taft
Secretary of War

When the petition to which Secretary Taft refers was first circulated, The Outlook (in the issue for February 13) gave its reasons for believing that a declaration for ultimate Philippine independence would not benefit the Filipinos. The weight of names, notably those of certain college presidents and professors, since signed to that petition, has not altered The Outlook's opinion, for the authority attached to these names does not apply to this subject. We do not consult lawyers in matters of medicine, nor physicians in matters of law, nor a professor of Latin in matters of agriculture, nor a college president in a problem of scientific building construction. The signers of the petition which Secretary Taft criticises may not claim a hearing as expert authorities, but only as individual citizens of eminence. So far as Philippine independence is a subject concerning which any one can speak with authority, it is a subject that demands personal acquaintance of the most varied character with the Philippines. Secretary Taft has had this experience, and has for nearly four years borne the needs of the Philippines, not only on his mind, but in his heart as no other man has done. The subjoined article is substantially the address he delivered at Peoria, Illinois, on April 11, and has been especially revised by the author for publication in The Outlook.—THE EDITORS.

A NUMBER of excellent and prominent gentlemen have signed a petition which has been given wide circulation, asking the two great political parties to promise, in their platforms, to the Filipino people that they will ultimately be given their independence by the United States. The Democratic party, having already declared in favor of immediate independence of the Philippines, will, of course, grant what the petition asks. I sincerely hope, however, that the Republican party will not be led into any such declaration as that requested. It may be that when the Filipinos have been transformed into a people capable of safely maintaining an independent self-government they will ask it, and then I have no doubt that it will be accorded them.

It may be, however, and that I think quite as likely, that by that time the Filipinos will be so well satisfied with the good resulting from a union with the United States that they will prefer to maintain a relation like that which now binds Australia and Canada to Great Britain; and that the United States, on the other hand, will then value its association with this pearl of the Oriental tropics. But whatever the ultimate decision, it is certain that the time for decision cannot arise for a considerable period, probably several generations.

People, ninety per cent. of whom are still in a state of crass ignorance, and all of whom have been for four hundred years denied any experience of self-government at all, cannot be made over in a decade or taught the self-restraint and political sagacity needed in a successful self-government, which it took the Anglo-Saxons more than five hundred years to acquire. They give many encouraging signs of a future capacity for self-government, and the eagerness with which education is sought may properly cheer their well-wishers; but even the most hopeful must assign several generations to the task of training the people to the point where independent self-government will lead to their improvement in the art of self-government rather than to their degradation and social chaos.

If the time for a decision as to our course in the Philippines must be thus postponed, why announce a decision so far in advance of the event, when it is impossible to foresee surrounding circumstances that should be more or less decisive of the proper course? What is the object of it? Is it for the benefit of the United States, or is it for the benefit of the Filipinos? Is it to commit the people of the United States, by the obligation of a promise, to a more virtuous and self-denying course than it is thought they are likely to take when financial investments may render certain influential elements in our community anxious to continue the investments under the protection of our flag? Now I venture to

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say, first, that a promise of ultimate independence like that requested will not operate as a self-denying ordinance, because of its indefiniteness. Those interested to prevent the granting of independence will be as strenuous in their declarations of the unfitness of the Filipinos for self-government as if no such promise had been given. Nor ought a more certain and definite promise to be given, because of the real uncertainty as to when independence can be safely extended to the Filipinos. We may very much better rely on the good sense and virtue of the American people rightfully to solve the problem when it arises, than to treat them as if they were not to be trusted justly to decide a question because some of them may acquire a pecuniary interest in the islands. I have an abiding confidence in the power of the American people to reach a right conclusion and put it into effect against the selfish purposes of special interests. It takes time, but the people always win in the end.

Is such a declaration good for the Filipino people? I am very sure that it is not. In the first place, a promise to give ultimate independence will be construed by the more violent element, disposed to agitation, to be a promise to grant independence in the near future and during the present generation. It opens a field at once for the discussion among Filipinos whether they are ready now for independence. I spent a long time and many interviews in trying to convince certain leading Filipino gentlemen of the irreconcilable or intransigent class that the fact, which they asserted from actual count, that there were two educated Filipinos for every office in the government, did not itself show their fitness for independence, that no popular self-government could secure individual liberty which did not rest on an intelligent public opinion, and that such a force for good was wholly absent in the Philippines, with ninety per cent. of the people hopelessly ignorant. Under such an indefinite promise, failure to grant independence in the present generation would be regarded as a breach of promise.

The members of the violent and agitating intransigent element of the Filipino people have no interest in independence that will come after their death. They would be certain to use the promise as a basis for immediate agitation. The amount of misinformation that such men can circulate among even the reading public in the islands would challenge your credulity. There was written just at the time Lieutenant-General Miles visited the islands, in 1903, a letter by the so-called Secretary of State of the Filipino Republic, to certain ladrone leaders in the field, in which the statement was made that General Miles had been sent out by the Democratic party to give the Filipinos independence, and that the General had promised that in three months after his return his purpose would be accomplished and independence would be an established fact.

Time and time again written and printed reports were circulated in the islands of pending elections about to effect a change of administration and the re-establishment of Aguinaldo's government, and although no such elections were then pending at all, the reports had the effect of rendering the people most uneasy. The hope of success in our work in the Philippines is tranquillity of the public mind and a condition of public attention in which the conservative, peaceful, and educated members of the community are able to give their best efforts and sympathy to the existing government in its efforts to secure a real benefit to the people. Such members of the community are the saving remnant. It is the gradual increase in their number and the spread of primary education among the masses that together will make a self-governing people.

But the conservative element are usually timid. The turbulent who have little to lose in a disturbance, and whose prominence is in proportion to the disorder and restlessness of the people, seize such an issue as that proposed concerning independence as a means of frightening this conservative element away from the work of government-building into a discouraged silence. I know the effect of such promises and hopes, because I have seen the effect of the declarations of Mr. Bryan and the Democratic

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platform in our work of building up a stable government. They were quite disheartening to those of us who were responsible agents. You can verify what I say by England's experience in Egypt. I suppose that no one will deny the immense benefit that English intervention has done for the poor, downtrodden fellaheen of Egypt under the magnificent statesmanship of Lord Cromer and Sir Alfred Milner, and we may well learn lessons from their experience. Says Sir Alfred Milner in his work "England in Egypt:"

"If there is one thing essential to the success of our work in Egypt, it is the tranquillity of the public mind, a belief in the fixity of our intentions and the permanence of the reforms we have instituted. There is no truer remark in the great report of Lord Dufferin already referred to, full though it be of ingenious observations, than the sentence in which he says: 'Unless they are convinced that we intend to shield and foster the system we have established, it will be vain to expect the timid politicians of the East to identify themselves with its existence.' The power, and not only the power, but even the popularity, of England in Egypt has always varied in proportion to the degree of general belief in the permanence of English control."

So the success of the experiment we are making in the Philippines depends on having the Filipinos understand that we are there for their benefit, but that we expect to stay there indefinitely in working out the good we propose to do them.

The central fact of the situation in the islands is that the only hope of bringing about a satisfactory independent self-government of the Filipino people is through the success of the present government. Whatever makes for failure in that government makes for chaos and tyranny in the islands. Anything which tends to disturb the tranquillity of the people, and to drive into silence and inactivity the timid, conservative forces, interferes with the process of educating the people to self-government. What we are doing is to teach the Filipino individual liberty.

The tremendous obstacle we meet is in the inability of the great mass of Filipinos to know their individual rights and maintain them against the temporary local bosses, or "caciques," as they are called. The self-styled anti-imperialist scoffs at the idea that a government which has had to maintain itself by force can make for liberty. He fails to distinguish between individual civil liberty and political control. Women and children enjoy in this country the same civil liberty as that enjoyed by men, but they exercise no political control. The electoral franchise is not necessary to the enjoyment of civil liberty, and yet there are few of the opponents of the policy of the Administration in the Philippines who recognize the distinction. The truth is that to grant to the Filipinos complete political independence would be the death-knell of civil liberty in the islands. The practical conception of political control which would be realized is that which prevailed under Aguinaldo's government. Oppression, confiscation, arbitrary imprisonment for his enemies, were every-day occurrences in the provinces under his control. The careful protection of individual rights of property, life, and liberty can only be the result of long training by a government formed and guided by Anglo-Saxon precedents.

We are teaching all the people, day by day, what individual liberty is. We who seek to perfect the present government in the Philippines are the real defenders of liberty, and not those who are clamoring for the immediate independence of the islands. They would produce a tyranny and a chaos in which liberty of the individuals would disappear forever. We are gradually adding to the benefit of individual liberty for each resident, partial political control. To-day the municipalities of the islands are completely autonomous. All the municipal officers are elected by those among the people who can read and write Spanish or who pay $15 a year taxes. The provincial governors, who are the chief executives and constitute one-third of the provincial governing boards, are elected by the municipal councils. Three out of the eight of the members constituting the governing legislative body of the islands are Filipinos.

In two years from next October a

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completely representative assembly from the Christian Filipinos is to be elected, and to be one branch of the legislature of the islands. In this way we are preparing the people to exercise political control with a due respect to the rights of the minority and the individual.

Is this not a truer method of securing real liberty to the Filipino than to throw the country back into the control of the violent and the warlike of that people? With due respect to the anti-imperialists whose intensity of feeling measured by their extravagance of language calls for moderation and courtesy in return, they would, if allowed to cast away the Philippine Islands on a sea of anarchy and tyranny, really sacrifice the cause of individual liberty to the shibboleth of independence and a mere rhetorical concept of a free government in the Philippine Islands which is utterly impossible except after years and generations of education in self-government. I may be pardoned if I say that the anti-imperialists, in an assumption of virtue, choose the easy course of abandoning the Filipinos to their fate and certain anarchy, tyranny, and chaos, and at the same time profess to be following the only righteous path.

Their course is prompted rather by a desire to exhibit what they maintain is a political consistency on the part of this country than by hope of any real good for the Filipinos. Their view is that the Declaration of Independence prevents our establishing civil liberty in the islands and retaining sufficient control to maintain the supremacy of the conservative and law-abiding elements while the lessons of political self-restraint essential to proper self-government shall be taught the coming generations. Their view is that under the Declaration of Independence any independent form of government of a people, however bad, is better than any government of that people, however successful in securing individual civil liberty, in which the guiding hand of another people is present.

This is their principle reduced to a last analysis. It is not true, for history has many examples to the contrary.

It is not a fair deduction from the Declaration of Independence, construed in the light of surrounding circumstances. That instrument was written of the American colonists, a body of men whose ancestors had been hammering out of kings and parliaments, in a struggle of centuries, the principles of civil liberty and popular self-government, and who were better able to govern themselves and to found a government of themselves than any men that ever lived. To make the terms of the Declaration of Independence apply equally to the Filipinos as to the American colonists is to be blind to the plainest facts and to sacrifice truth to an impossible dogma and a rhetorical phrase. That party which is seeking to implant civil liberty in the Philippines and to make it secure by teaching the Filipinos the difficult lesson of self-government has taken the hard path.

It must bear the brunt, on the one hand, of the assaults of the anti-imperialists, who impeach its motives; and, on the other, by patient and hard effort, seek to elevate a people and teach them that liberty is a God-given boon to those who seek it and deserve it, and that only experience and effort can prepare a people to enjoy it.

The anti-imperialists assume that the country is indulging in an orgy of territorial aggrandizement and greed, and that the basis for the Philippine policy is selfish exploitation. I deny it. I appeal to your judgment if the fact is not the contrary. We assumed control of the Philippines as a last resort, as a choice of evils in the dilemma of having otherwise either to return the islands to the oppression and misgovernment of Spain, or of placing them under the rude, unformed, and even more cruel and tyrannical government of Aguinaldo.

Have you seen any signs of selfish exploitation on the part of the American people since? Is not the strongest popular motive toward the islands an altruistic one of doing the best we can for the islands? Did not the people approve the vote of $3,000,000 to relieve the Philippine people from suffering due to cholera and cattle disease? Do not the American people favor the policy of building up the islands and developing them on the principle of "the Philippines for the Filipinos"?

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The Women of America[1]

Ninth Paper—Women and Philanthropy

By Elizabeth McCracken

IN nothing do American women of to-day more clearly reveal the active presence in themselves of a spirit which was at most dormant in the American woman of yesterday, than in the character and quality and magnitude of their efforts in the direction of caring for others. In former years, a charitable woman gave to the extent of her ability, to those whom she found who needed her bounty; almost invariably she gave financial help, or that which represented financial help, such as food, or fuel, or clothing, or the service of a physician. The gift was prompted by a sense of duty, an impulse of kindness, or an instinct of pity; with it ended the giver's consciousness of responsibility; so far as she conceived her obligation, she had fulfilled its requirements.

At the present time very nearly the reverse of this condition prevails. The rendering of aid, so far from removing or lessening the burden of the benefactor's feeling of responsibility, rather inclines to fix it the more securely and to increase it. She believes that not only must she relieve a present need, but that also she must earnestly and untiringly search for the cause of that need, and, finding it, devise some wise and effectual means wherewith it may be effaced. The task she has set herself is great; but it is scarcely greater than the zeal with which she has undertaken its performance—that perfervid zeal, as yet untempered by weariness, which goes into the beginning of a new day's work.

This larger care as to the other person's welfare is unquestionably of comparatively recent development in the philanthropic work of women in America, and for this very reason, perhaps, is distinguished by that glowing warmth which has done, and does, so much to insure its effectiveness. In the hope that she may discover the best way in which to help the unfortunate, the American woman of to-day is not only willing but eager to try many ways. Baffled again and again, she remains still undaunted, unwearied, and optimistic. The day of her task is yet "at the morn."

It was this enthusiasm on the part of the workers which, more than any other quality or circumstance, impressed me in my observations of the philanthropic activities of women in various parts of the United States. Upon this enthusiasm seemed more than a little to depend the successful outcome of those activities. A settlement worker of unusually extensive experience in charity organizations asked me recently to describe in a word the philanthropists whom I had met throughout the country. "They are enthusiastic," I said, after a moment's thought. "Well, they need to be," returned my friend.

Of a certainty, they do! Among my acquaintances I number a young woman who, when I met her for the first time several years ago, had completed her course at a normal school for teachers, and was just beginning to teach an intermediate grade in a public school situated in a tenement block of a large city. Her pupils, needless to say, came from the neighboring houses and streets. Such children my acquaintance had not previously seen, for she knew little of tenement districts. More than fifty small girls and boys were daily in her charge during the long school hours; she did all that she was officially required to do for them with the utmost diligence and completeness; and then, being, as some one recently declared, "inevitably philanthropic," she sought opportunities for doing much more.

The affection which her pupils speedily learned to feel for her naturally prompted some of them to invite her to visit them in their homes. She accepted these invitations with suddenly aroused interest. It was not long before she

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began to acquire a slight knowledge of at least one tenement district, together with a strong desire for information concerning other similar districts. Her free hours were more and more largely devoted to calling upon her pupils, making friends of their parents, and familiarizing herself with the circumstances of their environment. "I do it partly because I want to do it, and partly because I think I should," she replied, slowly, when one of her friends asked her why she thus lengthened her hours of labor on behalf of her pupils.

Her answer has a significance of which she, when she made it, was unaware. Is it not from the twofold motive she suggested that most of us have added to the number of our hours of labor for those whom we would help? We are inspired not alone by duty, but also, and no less abundantly, by sympathy.

So great was the inspiration in the case of my acquaintance that at the beginning of her second year's work in the tenement block she went to live in a college settlement in the vicinity, that the friends she had made among the families of her pupils might, as she explained, return her calls. Her visitors were many, and their visits were frequent. Gradually they became also the guests of the entire settlement family, and partakers of the benefits offered by the settlement. The school-teacher, on her side, found the settlement and its residents valuable aids in her efforts to obtain further information respecting the district, and thereby to give to her friends in the locality more intelligent and acceptable aid. In less than two years' time she had learned enough about the conditions of life in the tenement districts to realize that in order to better those conditions she must first seek out their causes.

"I'm not sure that I am going about it in the right way," she said not long ago. "Next year I think I'll take a room in one of the tenement-houses and live there. I can't be of any real help until I understand; and perhaps if I live the life of the people I want to help, and ought to help, I may understand more clearly; though," she added, "I know beforehand that living in a tenement won't really be living their lives. However, it may be a little nearer the right way." Without a doubt, that enthusiasm which she needs, the school-teacher of that tenement district school has; it is an enthusiasm which called by another name is patience.

The feeling that before the people of the tenement districts can be assisted, they and their surroundings must be more intimately known than casual visits make possible, led the school-teacher to residence in the settlement. An identical theory had caused the establishment of that settlement, and of similar communities in the tenement localities of very nearly every large city in the United States. The settlement has become a well-defined and widely chosen means for the furtherance of philanthropic enterprises. As some one once said, it seems to be the nearest approach to that best way of helping the poor which has yet been discovered in America.

It is interesting in the extreme to note that a majority of the settlements in the United States have been organized by women, maintained chiefly by women, and, with regard to large affairs as well as small, conducted almost entirely by women. In lesser details, doubtless, no two settlements are entirely alike, but in greater matters probably no two are wholly different. In all instances settlements are concerned more with causes than with effects; their aim is not so much to support the weak as it is to help the weak to grow so strong that self-support becomes possible; their activities are, in the main, educational.

The nature of the education afforded varies as widely as the need of one of its recipients varies from that of another. It may be chiefly manual, as in the several settlements in Cleveland; it may be principally intellectual, as in most of the settlements in Boston; it may be largely social, as in a settlement in San Francisco; or it may be all these in equal proportion, as in Hull House, in Chicago. In any and every instance it proceeds, as all true education should proceed, to develop its beneficiaries in those directions in which development

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is most wanted. "Why do you have so many social clubs?" I asked the head resident of the settlement in San Francisco.

"Because we need them," she instantly replied. "The people for whom we are working are not financially poor, like so many of the laboring people in Eastern cities; and they are not industrially ignorant. It isn't necessary to teach them to make money, or to save it; the problem is to teach them to spend it."

She went on to tell me that the young men and women who came to the settlement were inclined, not to buy such clothing as was beyond their resources, for instance, but rather the reverse. "We felt as though we had accomplished a definite good," she said, "when we had led some of the boys to understand that self-respect demanded that they dress, neither above nor below their incomes, but in accordance with them."

When she added that the classes for study held at the settlement were few, and I inquired the reason, she said, "There isn't much demand for them, nor much response to offers from us to form them." She admitted that the marked indifference to such classes was one of the problems of her work.

As I left her and went along the sunny street, beneath the cloudless Californian sky, I found myself understanding her statement that "the climate in California tempts the mind away from the study of books."

The converse of her problem had once been my own. A boy of sixteen, whom I knew through a settlement in Boston, came to me one day, not to request that advice concerning his industrial affairs which he unquestionably needed, not to seek an opportunity for the social development which also he sorely required, but to ask if I possessed any book through the reading of which he, a native of Poland, might, as he quaintly expressed it, "acquire a knowledge of the proper employment of the elegancies of English."

Since that day he has learned consciously to desire also those other things of which he was in want, and to search for them as ardently as he sought such books as he wished to read. If the boys and girls of the laboring classes in San Francisco need a greater scholastic development, they will, no doubt, eventually become as ready to receive it as the workers in the settlement are to give it.

Though many of those women in America who have been impelled to give to the people living in the tenement districts of cities that help which can rightly be given only by one friend to another, have made their endeavor and accomplished at least some portion of their purpose through the medium of residence in a social or college settlement, others of these women have essayed a different approach to that best way of helpfulness for which all are looking with equal earnestness and faith; and have gone to dwell, not merely in tenement localities, but in tenement-houses, not only near the people whom they would befriend, but with them.

I met several women in as many cities who were trying this more personal and individual manner of living in the tenement districts, with the hope that it might serve to bring them into more sympathetic relationships with those persons whom they were determined, if it proved not impossible, to comfort and to help. My visits to two such homes in particular I remember with especial clearness, partly because they were such novel visits, but chiefly because the two women who, respectively, ordered the affairs of the two households were testing their new modes of life with a simple and serious dignity, great enough to win respect and confidence even from an entire stranger.

One of these households was in Cleveland, in a section of the city so disreputable and so dangerous that, as I was told, one of the city police officers had impressed upon the young woman at its head, when she moved into the neighborhood, the necessity of putting a telephone in such a place in her house that at any time during the night she might reach it without a moment's delay, and summon immediate assistance and protection.

She was a young woman; very eager, very single-minded, and absolutely fearless. The rooms of her small house

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were like the rooms of girls in college dormitories. I dined with her one night; and she entertained me so precisely as college girls had entertained me that, had her friends in the neighborhood not called so frequently during the process of the meal, I might have forgotten that I was not in the "study" of one of the "double suites" in a pleasant campus-house of a well-ordered college in a serene and law-abiding university town.

Her callers were boys of all sizes and ages. They quite filled her little drawing-room, and overflowed into the hall, and lined the stairs. They sat in little groups, and waited quietly until their hostess and her other guests joined them; then they sang innumerable songs to the piano accompaniment of an older visitor, exchanged bits of news with their hostess, and wandered about examining pictures and books and bric-à-brac; all with that indefinable ease which comes only from familiarity. It was evident that their hostess had their respect and regard; and as obvious that her friendship, her approbation, and her judgment were valued by them. I was afterward informed that they had previously been such boys as form those "gangs" which are so great a menace to any city in which they exist.

Somewhat later in the evening, when I and the young girl who had come with me from the college settlement in Cleveland at which I was stopping were about to go, two of the older boys offered to escort us to our car, and carefully guided and guarded us through the very streets which they had formerly been inclined to help render unsafe. It was a bleak night in January, and the first street through which we started to go was not only dimly lighted but icy. Observing that I hesitated, one of the boys looked at me keenly. "I shouldn't mind it's being dark," I said in reply to his unspoken question, "if it were not for the ice. Have you any idea where it is least slippery?"

His answering laugh had a ring of pleasure and relief. "Oh, it's *that* you was stoppin' fur!" he said, merely; but, meager as his words were, they still sufficed to reveal how incalculably much his hostess had done for him. From an irresponsible boy of the slums she had made a gentleman, self-respecting, trustworthy, and acutely sensitive to any challenge touching his honor.

It is doubtful if that boy, or indeed any of his associates whom I saw at that household in Cleveland, would have ventured into a settlement. Their hostess might, through a settlement, have influenced other boys; but, as she said, she had been able to help these particular boys because she had made friends with them simply by receiving them as guests in her own home, in a certain personal manner impossible of accomplishment outside a home. Her household was the more easy of acceptance by the neighborhood as a whole for the reason that its other two members were a woman of their own station and her little girl, whom the young woman at the head of the house had invited to share the benefits and the duties of her home. They were not in the least out of accord with the naïvely academic rooms and the charmingly ardent owner of the rooms. Indeed, the entire circumstance of the combination of the house and its inmates and its guests conveyed a distinct sense of easy harmony which was its chief justification as well as the principal reason for its decided attractiveness. In that one corner of that one city some portion of the great problem of all cities was being solved, and the process of solution seemed to be peculiarly natural and unstrained.

The other home, similar to this one in ideal and in achievement if in nothing else, which I visited, was in San Francisco. I learned of its existence by the merest chance late in the morning of the day upon which I had planned to leave the city. I was asking some further questions regarding the philanthropic work of the women of San Francisco. "Is it all organized?" I inquired, "or is there some independently individual effort?"

"Well, there's one person who is making an independently individual effort whom you ought to see," was the reply. "She is a doctor, or a trained nurse—I don't remember which—and she lives with several others in a little

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house in one of the poor districts, right among the poor people. She does all kinds of things for them. You ought to meet her."

Realizing that, if possible, I certainly ought, I secured her name and address. I found that she possessed a telephone, and after a hasty consultation of a railroad time-table, I substituted a later train for the one I had planned to take, and telephoned to the "little house in one of the poor districts" to ask if its hostess were at home, and if I might call upon her. She was at home, and she at once said that she would gladly welcome me, and, when I would have explained more fully the promptings of my impulsive request, assured me that no explanations were necessary.

Her house was located on a side street, which in comparison with corresponding side streets in Eastern cities was cleanly and quiet and pleasantly open to sun and air. My hostess received me with a certain grave and gentle but spontaneous friendliness that evidently was characteristic, and probably accountable for her unquestioned influence in her neighborhood, an influence concerning which one of her friends afterwards spoke to me in the warmest possible terms. She was very young, but her face had that beautiful tenderness seen sometimes in the faces of women much older, women who during so many years have lived for others that not even selfish thoughts any longer come near them.

She had said over the telephone that she was a trained nurse. As we sat together in her cheerful room, with its pictures, and books, and vases of yellow poppies, she told me somewhat regarding her work, which was voluntary district nursing. She knew the people of the neighborhood very well, she said. "A nurse can usually gain confidence with especial ease and rapidity," she added, "because the people to whom she goes know in advance that they need to have some one do just what she can do and offers to do."

She went on to say that she lived in the neighborhood simply because she wished to be near her work. "The neighbors understand that," she said. "I live here exactly as I should live anywhere else. I know my neighbors just as I should know people in any vicinity. Some of them are friends, some are only acquaintances; and some of them I don't like." She smiled; and then she continued: "I didn't begin to feel that I was succeeding in my life down here so long as my neighbors kept me on a pedestal and looked upon what I said as oracular. I wasn't happy until they began to disagree with my opinions, and to put their own over against them. I'm a human being, and they are human beings. It seems to me that people must meet on that common basis before they can make any mutual advancement at all."

She told me that she invited her friends in the neighborhood and her college friends to dine on the same evening, and that no slightest embarrassment on the part of any of the guests ever disturbed the serene enjoyment of the occasion. That this was due to some extent to her own personality I am very sure. She was, I learned, peculiarly dear to all her friends; however they might otherwise differ, in their feeling for her they could be subtly sympathetic.

Her exquisite generosity extended even to me, whom she had known for scarcely an hour. I had mentioned to her my delight in Mr. Keith's paintings, several of which I had seen in Portland, Oregon; and she not only showed me another, in her own possession, but gave me a letter of introduction to Mr. Keith himself, in which she described me as her friend, and so commended me to him that when I met him he exhibited to me very nearly all the riches of his studio. As I left her, she gave me a handful of the golden poppies. "They are so brightening," she said. She was not unlike them; she, too, was so brightening.

By no means all the philanthropic work of women in America, however, is of a directly personal character. A very large proportion of it, on the contrary, is decidedly impersonal. It is concerned with bettering certain conditions, not in the interests of one person or one district, but for the sake of all persons and all districts upon which those conditions

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press. Except through the concerted effort of many, it cannot hope to achieve its end. Organization is forced upon it as a necessary precaution against the confusion always to be feared when great numbers of people seek a common result without first binding themselves to the use of a common rule. Every city in America has its enormous charity organizations—organizations in which the large majority of the women of the city are in some sort interested, to some degree active. Before I went to Buffalo I chanced to hear much regarding the remarkable scope and efficiency of its philanthropic enterprises. I was therefore not surprised to discover while in that pleasant and hospitable city that not only those women who were resident in settlements, or at the head of day nurseries, or in charge of dispensing bureaus, were engaged in philanthropic effort, but that very nearly all the many other women whom I met were making a thoughtful study of the situation in their city, and assisting materially in the solution of its difficulties. Their charitable work was regarded by them as a duty no more to be neglected in the performance than the ordering of their homes, the training of their children, or the performing of whatever other duties had fallen to their lots.

We are all aware of the great reforms in labor regulations brought about by the Consumers' League. A devoted member and officer of the association said to me in discussing it: "Its work is accomplished in proportion as the number of its faithful members increases."

I repeated this, I remember, to a very lovely woman whom I met in Minneapolis, a woman deeply interested in all the charities, public and private, of her city. "In personal care for others, one person can often do the work of two," she commented, "but in impersonal endeavor, no one can do more than just his or her own share; if that isn't done, there is just so much loss; if it is done, just so much gain. Yes, the success of organized philanthropy depends upon not only faithful but large membership."

It is, indeed, a matter for deep gratitude and happy encouragement that in America we are gaining in steady increase the faithful membership of the many, in organizations having for their object the succoring of the weak, the relieving of the distressed, the uplifting of the fallen.

So keenly alive have we of America become to the bond which unites us as human beings to all other human beings, that our most private and personal charities involuntarily change, by a process of mere expansion, into institutions and organizations composed no longer of one who gives and one who receives, but of many donors and many more recipients.

One of the most interesting examples of this process of evolution is to be found in a free night school for working men and boys in New Orleans, which for twenty years has been not only managed but principally supported by one woman. The school was founded by her in the simplest and most significant manner.

One day she happened to meet a young man of twenty, an acrobat, who had come to the city with a traveling circus of a low order. He confided to her that he was dissatisfied with his life, but that, having neglected the opportunities his childhood had afforded him, he was fitted for nothing else. She immediately said to him that she would help him by giving him such teaching as he needed. He eagerly accepted her offer, and she instructed and encouraged him until he had so developed his latent possibilities that he was able to abandon his former existence and to fill a position of trust and honor.

Last April, when I visited the school, its teachers numbered thirty-five, more than half of whom contributed their services, and its students were enrolled to the number of fifteen hundred, the youngest pupil being a boy of ten and the oldest a man of sixty. The regular grammar-school course of the public schools is given, as well as practical and practicable courses in mechanical drawing, stenography, bookkeeping, and higher mathematics. In the twenty years since its foundation the school has attained such standing in the city that reputable firms have acquired the

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habit of applying to it for employees. It has, moreover, graduated not only a number of excellent bookkeepers and business men, but also several lawyers.

The requirements for admission are only two: the applicant must be a working man or boy, and one who is not able to pay for tuition elsewhere. The school is open to all kinds of people, from those men who come to it to learn to read and to write in order to fulfill the educational qualification of the franchise law, to the Cubans who took refuge in New Orleans after the Spanish war, and who have appealed to the school for aid in learning the English language.

As I went from room to room of the spacious Southern house in which the school meets, realizing more and more fully each moment how great must be the meaning of the institution, not only to its students, but to all New Orleans, which is still a city without municipally supported free night schools, I said to the woman who had founded it, "How did you make it grow?" She smiled. "I didn't make it grow," she said, "I only planted it."

I still do not wholly agree with her; she did not make it grow, perhaps, but she did more than plant it; she watched and tended it while it grew.

Not alone in the large cities of America, but also in the little towns and villages, has a larger sense of responsibility for the welfare of others been slowly but certainly developed. The philanthropic work of a small community is almost invariably impelled by a purely religious motive, and is usually organized and directed by the church or churches in the community. It does not wittingly concern itself with the intricacies of social science and economic theory, but in the present day these perplexities are not to be escaped; in little villages, as well as in great cities, they must be faced.

In a small town in Michigan I had several long conversations with two young women who regularly conducted a sewing-school made up of sixty children. The school met on Saturday afternoons in the choir-room of the church. "The children are going to learn to make aprons next," I was told; "they all have their material now. You see," further explained one of the heads of the organization, "they can get the material; what they need is to be taught how to use it, so that's what we are trying to do for them." The question as to just what was needed had been most carefully weighed and considered.

A woman in a New England village with whom I became acquainted superintended a cooking class of young housekeepers. It held its meetings once a week in her own kitchen. "I could *much* more easily do their cooking *for* them on that day," she said, "but it wouldn't help them longer than that day if I did, so I try to teach them how to do it themselves."

To her also the common problem had offered itself, if not for solution, still for reflection.

So far, indeed, the vast problem as to the manner in which we shall best fulfill that duty towards our neighbor enjoined upon us has not yet even begun to be solved. What shall we do? we inquire of ourselves. What shall we refrain from doing? do we also ask. That the great mass of women in America are putting these questions to their own minds and hearts, and, in small measure or in large, answering them by word and by deed, would seem surely to be true.

They are doing what they can, personally and through organization; and they are seeking to do more, and to do it more wisely and fully. Of a truth, they have enthusiasm, the beautiful, untiring enthusiasm which is born of unselfish love and desire.

That which they have already done is very much; but it is only a small part of what they are hopefully endeavoring to do, and, without a doubt, eventually will do. Their aspiration might well find expression in the words of the Reverend John Howe, who, so long ago as 1681, said of charity, "God grant that we may use it more, and need it less!"

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A School at the Corner of Asia

By Percy S. Grant

A TRAVELER in the Far East is glad when he reaches Singapore. If he has come from Europe by way of Egypt and India, he knows that Singapore is his turning-point. He is on the threshold of the South Seas. It is a step to China and Japan. If he is bound for America, he knows that he will soon be in cooler weather on the vast, mysterious Pacific.

Coming from the Golden Gate, a traveler likewise feels a new joy on arriving at Singapore. He has tired of the sailless reaches of the Pacific; he has felt apprehensive and perplexed in the face of the enormous population and latent power of the yellow races; he is relieved to find himself in touch again with Englishmen and British rule. The English flag flies in Shanghai and Hongkong, but it is an alien flag. In Singapore it is the national flag, and the Indian Empire is just across the way. Calcutta is next door to the Straits Settlement. At any rate, in habits of travel and talk the two are like London and Paris, although there is a week of water between them. An American is no longer running away from home letters sent via San Francisco or Vancouver; he is going towards mail sent via England. He is only twenty-five days from London. What happiness! He is like a man dreaming that he is dying of the Black Death in the Middle Ages who wakes up in health in the twentieth century. Unless he could catch an Empress liner at Hongkong for Vancouver without having to wait, it would be as short a journey to New York going ahead as turning back. He is half-way home, and has turned the corner of Asia.

Singapore is charming in its openness. The sea breezes blow freshly through the city. Although it is only eighty-eight miles north of the equator, it is not so hot as one would think. There is a variation in temperature the year around of only a few degrees. In a straw hat or pith helmet and white clothes a European in the open air is perfectly comfortable. You even feel active and like sharing in the Englishmen's tennis, hockey, football, or cricket on the esplanade in the afternoon. Indeed, the fine water front is the characteristic of the city. Along part of the shore to the east runs a green embankment flanked by a broad hard road. Beyond this road is the great green for out-of-door games. Beyond this, another broad road. The athletes of an afternoon look up from their sports across road and green shore to the sparkling harbor. The whole town strikes you as being built in open order. And the smiling islands in the bay seem to have invited Europeans to a really agreeable abode.

Outside Singapore there is also a sense of elbow-room that its rivals on the Pacific coast of Asia do not possess. In Yokohama the bluff blocks the way to easy driving or riding until a circular road around it shall be completed. In Shanghai the Bubbling Well road is pleasant but short, and the European veneer of building in the city, though splendid, is thin. At Hongkong you think a black cloud is in the sky, but, glancing up, you find the Peak lowering over you. The mental effect of the Peak on a man in Queen Street is that of an incubus. Naturally, the Peak is also a wall to the rider or driver. A great road is contemplated around the island to celebrate the Queen's jubilee, that at least will give one a chance to stretch his legs or scorch or gallop. But at Singapore you are not balked by any elevation in an effort to get into the country; you are not oppressed and overshadowed. To leave it by land, as Singapore is the southern tip of the Malay Peninsula, you go north. You can drive in a victoria on a level to Johore, shaded by palms and surrounded by the jungle, over fourteen miles of metaled road to the northern edge of the island. There you look upon a smooth, narrow strip of water, across at

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the mosques and palaces of the Sultan of Johore.

There is a Babel of races in Singapore, and each race has its own district or kampong. Travelers are bewildered by the brilliant variety of men and things mixed in this cosmopolitan corner. "In one spot you are dazzled by the silks of India; in another the sarongs of Java are spread out like a kaleidoscope; in another you are suffocated with an indescribable mixture of Eastern scent; in another an appalling stench meets you; strange rainbow-like birds utter raucous cries, and the long, thin, heavy arms of a gorilla are stretched out between bamboo bars in deceptive friendliness; in another there is such a mass of packed boats that you hardly know when your foot has left dry land."

In open lands acres of pineapples are growing, the most succulent in the East. In the river Chinamen stand dressing rattan for chairs, or the Chinese dyer, whose hand is "subdued to what it works in," dips garments in pots of indigo. Gorgeous orchids, the despair of European collectors, cling to innumerable trees. The great tropical park, the spacious and stately Government House, impress one with English order, power, thoroughness.

But the thing that interested me most at this corner of Asia was a school—a school that seemed to contain all the cross-currents of Oriental humanity.

The Anglo-Chinese School was founded in 1886 by Mr. Oldham, now a clergyman in Columbus, Ohio, and acting, I believe, as the agent of the American Methodist Board. "The ultimate aim is to help in the evangelization and elevation of the non-Christian inhabitants of the island." In spite of its avowed missionary character, it was from the first generously helped by the Chinese. On being asked why he supported the American school, a Chinaman replied: "We Chinese and you Americans are outsiders here, and we must stick together."

In the day school, including the primary department of 323, there is an enrollment of 927. In the boarding-school, 86. The day school pays its own expenses, including a donation to the boarding-school, with its force of twenty-five teachers. Five or six hundred of these children participate in the morning exercise which opens the school, and a greater mixture of races could not be found. The roll-call sounded like the summons of Gabriel to the world—Abdullah, Alli, Agamparam Ibraham, Hogan, Roderigues, Marijoor Sahib, Oe Hui Ham, Govindasamy, Vander Beek, Young, De Vries, De Souza, Lan Ba Ba, Jammahat, Maclean, Berlandier, Effendi.

Out of what romance and glamourous spots they come: Benkoolen, Sumatra, Po Borneo, Amoy China, Jaffna (Ceylon), Siam, the Malay States, the Malabar Coast! Thirty-one nationalities were represented on these benches. I saw other excellent schools in the East, but all of these except in Honolulu were fairly homogeneous. The Anglo-Chinese school in Singapore seems, on the contrary, an ethnological museum. Each desk held two, sometimes three, pupils (so crowded is the school), and this juxtaposition emphasized by contrast the varieties of nationalities. On one bench a Malay or some darker mixed blood with gleaming teeth and sparkling eyes, wearing the skirt-like sarong, sat next a blond English boy, the son of a sea captain. On another a small-faced Jew from Bagdad seemed on terms of affectionate friendship with a Chinese boy with a long queue. On another a short-haired Japanese was mated with a Kling who shaves his forehead, wears a Clytie knot and earrings, and whose ancestors were in India before our own had scattered from their cradle north of the Himalayas. These boys have bright faces. Bishop Potter talked to them about a sign language that was older than any other language. The deaf and dumb in America have a sign for lady, which is made by drawing the finger under the ear where bonnet-strings are tied. The boys simultaneously burst into a hearty laugh, which showed not only that they had some fun in them, but that they understood English.

It is not the size or polyglot character of this school in Singapore run by Americans that is alone remarkable.

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The grade of scholarship is amazing. The course of study extends from A B C's to a point equivalent to freshman and sometimes sophomore work in Cambridge University, England. In fact, the Cambridge University entrance examinations are sent to Singapore, and the boy who passes the best examination gets the Queen's scholarship—four years at Oxford, England, on £200 a year, with expenses paid out and back. A Tamil boy from this school got the last scholarship. His ancestors were forced into southern India by the war pressure of our ancestors, the white-skinned Aryans who crossed the Himalayas. Now the white Aryan has circled the world, and returned after ages of progress to take the conquered black Tamil by the hand, and through the white Empress give him the best education the world has to offer. What must the problem of fathers and sons be in these families! How far away the old is from the new! Generations alone do not divide parent and child, the Tamil in his hut and his son at Cambridge. The whole history of humanity parts them.

The Chinese are the cleverest of the races in this school, then the Japanese and Siamese. While the Chinese lead in mathematics, the Indians are the brightest at languages.

After the scholarship of these thousand boys, their cleanliness impressed me. They well may be clean when they bathe and put on a fresh suit of clothes every day. I am wearing, as I write, a linen suit, made to order in Singapore, which attracted Bishop Potter for its neatness and fit. It cost $1.50. The Javanese and Malays come to school in clean, fresh sarongs and jackets, the Chinese boys in their pajama-like jackets and baggy cotton trousers.

"What is the religious effect," I asked, "of this European education?" "The boys are expected to attend the opening exercises of the school, when the Bible is read and hymns are sung. There are also Bible lessons as a part of English literature. But there is no pressure towards Christianity brought to bear upon the boys. As a matter of fact, the advanced classes have been baptized at their own request."

The evangelizing effects of these mission schools must be in their influence. High ideals of Christian civilization are spread from them over the Orient: the political independence views of the Anglo-Saxon; richer conceptions of individual and family life; juster regard for the person and place of women; wider reaches of experience and of joy for every pupil throughout his life. In fact, these mission schools in Asia are mirrors of the social and political ideas upon which English civilization and freedom rest; they are, consequently, the best means of leading the Orientals to self-government.

The English language is another influence making for individual freedom. In spite of the hundreds of millions, it is not impossible to make English the language of Asia. It is easier now for Chinese from the eighteen provinces to speak to one another in pidgin English than to learn one another's language. The modern school, by teaching the English language, helps the industrial and political revolution. Mission schools have already turned out clerks, guides, interpreters, without whom business life in Asia would be very difficult; now they are preparing teachers for the vast population.

Even the games of the American and English school-boy are eagerly acquired by the Asiatic boys. Nothing convinced me more of the potential greatness of the Japanese than to learn that they preferred baseball to cricket. They crowd the fields at Yokohama when a game is played. In fact, they have clubs of their own. Our missionaries are so wise that I saw some Japanese boys in one of the church schools at Tokio passing ball after church on Sunday.

It is almost pitiable to see barefooted Chinese boys kicking a football, and the little Malays in petticoat sarongs rushing after the pigskin. They follow hockey with the greatest interest. Oriental indolence, so called, only wants the chance to show the keenest interest in out-of-door sports. What a healthful, stimulating pleasure that will be! If the population of Japan and China can represent the East, then nothing is farther from the truth than the phrase

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"Oriental indolence." The Japanese and the Chinese are the most industrious people I have ever seen. We practically never saw an idle Chinaman.

Our schools can do much for these people. Chemistry and physiology and physics could be taught in hundreds of schools in China. Their superstition, founded on ignorance and fear of the forces of nature, would disappear under such instruction more quickly than by preaching. I do not undervalue evangelization, but the spiritual purity and advancement of a monotheistic religion, especially Christianity, can best be taught upon the foundation of physical science. Our religious experience is a condition of spiritual and social development which represents the best results of the world's evolution.

Of sixty-five Chinese students who came to America, only those who had scientific education were received with favor by the Government on their return to China. They could build bridges, survey land, superintend mines. The others, who had received a literary education, drifted into clerical positions in consulates and helped Europeans, but did not much help their own—and were despised. It is European science that is to kill Asiatic superstition.

The Religion of a Great City[1]

THIS is an attempt to make a thoroughly scientific investigation into the condition of the people of London. If not the first attempt of the kind to understand the facts respecting life and labor in a great city, it is by far the most thorough attempt. To us it appears far more praiseworthy and far more likely to be accompanied with valuable results to the world than the attempts to reach the North Pole, or even the study of coral reefs, the deep-sea soundings, and the investigation of volcanoes. For on these rocks and shoals of city life more men are wrecked in a year than on those of the great oceans in a century; the soundings of the deep, deep sea of a great city are more difficult than those of the Atlantic; and fires of human volcanoes, burning dully now, but liable, one cannot tell when, to break forth in explosions more fateful than those of Ætna or Pelée, are for that reason more deserving of our study.

Mr. Booth has been at this work for many years. He has had several assistants. He appears, from the tone of his volumes, to be singularly free from either religious or irreligious prejudice—and the latter is in our time a more serious obstacle to scientific investigation than the former. The results of his work are here comprised in twelve volumes, of which seven deal with Religious Influences and five with Industry. These books follow three previous volumes by the same author—"Labor and Life of the People," in two volumes and an Appendix. Here we speak only of the seven volumes on Religious Influences, reserving the other five volumes for future notice. The volumes are accompanied by a series of extraordinary maps, giving the results of Mr. Booth's explorations in a skillful portrayal of different grades of life, by means of different colors—an application of the idea of the Polychrome Bible to a different phase of interpretation.

We are tempted to quote the preface of this volume at length. In no other way could we give our readers a better conception of Mr. Booth's work. In his first study of London life he classified localities according to degrees of poverty, education, and density of population, finding as a result of this triple classification that industrial capacity and higher and better wages lead to better housing, and that in turn to cleanliness and decency, and, commonly, that cleanliness and decency lead to better housing and better wages. It is hardly too much to say that a rational Socialism and a rational Christianity are or ought to be co-operative, since both lead to the same results by different roads: Social-

[1] *Life and Labors of the People of London.* By Charles Booth, assisted by Jesse Argyle, G. E. Arkell, A. L. Baxter, and G. H. Duckworth. Third Series: Religious Influences. In 7 volumes. The Macmillan Company, New York.

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ism by improving conditions improves character, Christianity by improving character improves conditions. Mr. Booth's next aim was to study the religious influences at work in London, and see, not what *ought to be*, but what actually *are* the results which those influences produce. "My principal aim," he says, "is still confined to the description of things as they are. I have not undertaken to investigate how they came to be so, nor, except incidentally, to indicate whither they are tending; and only to a very limited extent, or very occasionally, has any comparison been made with the past." To this strictly scientific spirit, in which the whole work has been conducted, its exceptional value is due, no less than to the thoroughness with which the exploration has been carried on. "Every street, court, and alley has been visited, and when changes seemed necessary in the tint that had been given to it (on the map), these changes have been most carefully considered. . . . Our plan of action may be likened to a voyage of discovery. We have moved our camp from center to center all over London, remaining for weeks or even months in each spot, in order to see as well as hear all we could. . . . We have endeavored to see, and with comparatively few exceptions have seen, all the responsible heads of churches of whatever denomination. The account of their work, its successes and failures, forming the basis and material of this work, is contained in written reports of nearly 1,800 personal interviews, of which 1,450 were with the direct representatives of religious work and nearly 350 with other authorities."

It is impossible for us, within the limits of this article, to maintain any such scientific spirit. It would take at least the whole of one issue of The Outlook to give any adequate epitome of so thorough an investigation. We can only in a few sentences indicate two or three conclusions to which these volumes lead, and which appear to us as applicable to the great cities of America as they are to London.

The churches reach two classes, and only two: (1) the well-to-do; (2) those who are willing to accept the charity and patronage of the well-to-do. The self-respecting artisan class the churches do not reach. We quote a few sentences, taken almost at haphazard, in support of this general conclusion: "Of seven hundred families in one street only two attended a place of worship, while of eleven hundred and ninety-nine persons in three streets only twenty-nine were accounted professed Christians." "Not five per cent. of the working class ever go to church," is said by two ministers; "certainly not ten per cent.," by a third. "Not more than ten working people ever come to church," is the testimony of one discouraged rector. The mission halls are no more successful in reaching the artisan classes than are the churches. "The parochial effort made to reach the poorer classes by the use of special missions is dismally unsuccessful." The Dissenters succeed no better than the Established Church; the Established Church no better than the Dissenters. Rector and parson report the same results—almost entire failure to get church attendants from the artisan class. This is not because of the bad character of the people. "The vicar of a thoroughly working-class parish is ready to admit that of those who do not attend church at all, by far the larger proportion are as decent and reputable as those who do." It is not because of expense: "The suggestion that the working classes cannot afford to share in the expenses of organized religion is hardly true even of the poorest." It is not due to infidelity: "Among the working classes there is less hostility to, and perhaps even less criticism of, the churches than in the past. The Secularist propaganda, though not suspended, is not a very powerful influence. Pronounced atheism is rare." It is not a repellent orthodoxy that keeps the artisan class away: "A liberalized form of Christianity, as preached by some, makes no better headway; the fact indeed remains that in those chapels and missions in which the greatest proportion of attached workingmen are found, the teaching is strictly, if not narrowly, orthodox."

The problem which Mr. Booth describes as unsolved in London is unsolved

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in our great American cities, where it is still further complicated by conditions which do not exist in London. There the population is racially homogeneous; here heterogeneous to the last degree. There the great bulk of the population is orthodox in religious opinion; here there is a large agnostic if not atheistic population, and a Jewish population much larger relatively than in London. There, if class lines seem to separate men into different castes, they have at least the effect of making patronage by one class less odious to the other than in America. There the English Sunday is nominally regarded with respect; here, by considerable classes of our population, with disrespect if not with derision. That the percentage of church-goers from among artisans, in our American cities, is not even less than it is now, is, in the light of Mr. Booth's report, a matter for surprise. What is the cause of the lamentable failure of the church to reach the self-respecting workingman in the cities and larger towns, and what is the remedy for that failure, Mr. Booth does not consider; and in this lies really the value of the book. If he had ventured to prescribe a remedy, his readers would have suspected his descriptions. Nor does it come within the province of a book review to suggest that which Mr. Booth does not suggest—the cause and the cure. We must leave that for consideration at another time and in another department of this journal. We can only suggest that perhaps it is partly owing to the fact that we have confounded "churchianity" and Christianity, that we have been more eager to get working people to church than we have been to get Christ to working people. Many years ago a friend of what was then The Christian Union suggested—and, if we remember aright, The Christian Union repeated the suggestion—that on some Sunday morning all the churches in the metropolis close their doors, and put upon them some such notice as this: "Closed to enable the members to follow into the highways and hedges the Christ they generally worship in private churches." The scheme is not practicable, partly because the Christians have not the intelligence, the tact, and the consecration necessary to make such a personal crusade effective. But the hint nevertheless points in the right direction. It is in the direction of ceasing to regard the churches as recruiting stations, the efficiency of which is to be measured by the number of new soldiers they enlist, and of beginning to regard them as places where soldiers already enlisted can be instructed and inspired for the service to which they profess to have devoted themselves. That service is not to bring men to church, but to carry Christ to men; it is not to make proselytes or even converts, but to do for humanity what Christ said in the synagogue in Nazareth he had come to do for humanity: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

A Notable Life[1]

THE late Charles Butler was a peculiarly interesting character and type of the best American citizenship. No one could have known him as he appeared in the later years of his life at his hospitable home in Park Avenue, or at his other home at Fox Meadow, near White Plains, without feeling that he was in the presence of one whose span of life—he lived to be ninety-six years old—compassed many men and many movements.

Charles Butler influenced many of those men and was influential in some of the movements. His contemporaries died long before he did, but the movements remain, gathering momentum with every year. If it had not been for the appreciation of this increase of their

[1] *The Life and Letters of Charles Butler.* By Francis Hovey Stoddard. Charles Scribner's Sons, New York.

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force, the loss of his friends must have made his old age a lonely one—indeed, as it was, it was an irresistible if melancholy pleasure to him to sit at the windows of his country place looking out upon the hundreds of trees, now almost venerable, which he himself, as a young man, had planted. His face had a cameo sharpness of outline and his features a refinement which betokened the kindliness and courtesy of the true gentleman. No one could have known him and not have been better for it. The portraits in this dignified and worthy biography show him to us in interesting aspects, but no portrait could reproduce the peculiar charm of his face, because that charm depended largely upon the expression of the moment.

Mr. Butler was a good type of the Empire State product at all stages of his career—in his education for his profession, his early days of practice, his postmastership, his commercial enterprises, and his service as trustee of New York University and of the Union Theological Seminary. As most of us have known Mr. Butler in his later life, the story of his early days is of peculiar interest as showing how he worked up to maturer accomplishments. He entered Martin Van Buren's office as clerk, at a salary of one hundred dollars a year in addition to his board. The first morning he arose at half-past four, but at five in came Mr. Van Buren himself ready for the business of the day! "I rise early," Mr. Butler wrote later, "and, what is more provoking, Mr. Van Buren, most mornings back, has risen at half-past four. I rise at five and find him up." The young man's experience was specially valuable, because he could daily listen not only to Van Buren's speeches and arguments, but also to those of his brother, Benjamin Franklin Butler, of Abram Van Vechten, Thomas Addis Emmet, and others. Once he heard Aaron Burr. "He was," said Mr. Butler,

> a striking figure, whom every one would turn to look at as he passed in the street—of small, slight build, dressed in small-clothes and black silk stockings with knee-buckles, and walking steadily forward, never seeing any one apparently, but with eyes which were wonderfully observant turned on the ground in apparent self-absorption. He was already an old man, with white hair and weak, thin, persuasive voice.

References by the reader to these personages who affected his early career, and to President Tyler, Professor Robinson, Dr. Prentiss, Froude, Carlyle, Matthew Arnold, and others who influenced his later life, would have been easier if the book had been indexed.

During his residence in Albany young Butler gained another valuable experience from his connection as assistant in helping along the movement of the machinery of his brother's banking business. The editor pertinently points out how difficult it is for us to realize the incomplete condition of large financial enterprises fourscore years ago, for in 1818 the United States had no banking system worthy of the name. Certainly no machinery of mortgage loans existed such as that which Mr. Butler himself afterwards established in western New York, and which has now become the recognized method for local investments.

In 1823 occurred an important event in the transit of the first boat from the lakes into the waters of the Hudson. Mr. Butler wrote:

> Rome and Greece in their proudest days could not boast of the consummation of a work equal to the Grand Canal. . . . This 8th of October, 1823, ought ever hereafter to be a jubilee to the citizens of this Republic.

As Mr. Stoddard says, to the youth just twenty-one, the great waterway which at its completion almost doubled the accessible regions of the Northern States was a symbol and a prophecy of the coming domination of the Empire State. The opening of the Erie Canal justified Mr. Butler's enthusiastic views. First of all it gave an immense impulse to the development of the western part of the State of New York, and it was natural that Mr. Butler should seek his home there, beginning practice first at Lyons and then going to Geneva. As he proudly claimed, Lyons was very accessible from Albany, only four days distant!

In his opening life in the West, as Mr. Stoddard points out, both the simplicity of the well-bred youth and the characteristic traits of the man of large foresight quickly made themselves evi-

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dent. Mr. Butler began his law career with little capital besides his natural ability, for it would certainly appear that a total expenditure of nine dollars a month for the combined expense of office and home was a modest venture. He became a citizen at once in the fullest sense of the term, taking such a keen interest in politics that he drew bills which were presented in the Legislature, but declining the positions offered him until finally he accepted the postmastership at Geneva; an office which he relinquished because soon after entering upon his duties he "found that there was no Sabbath in the post-office."

> I endeavored to persuade myself that there was necessity in this arrangement; that the Sunday mails could not be discontinued and the office closed on that day without prejudice to public interest; that the law of the land regulated the business, and that I was acting under the responsibility of an oath to perform the duties of the office according to law. But more reflection brought me to the conclusion that if there were no impropriety in suspending the business of the other departments of government on that day, the principle applied with greater force to the Post-Office Department than to any other, for its business was not only more extensive but employed a greater number of agents; and it seemed to me that, so far from this presenting a justification in favor of the measure, it furnished strong reasons in favor of a more rigid suspension of all transactions on this day.

While Mr. Butler was attaining the position of the best-known lawyer in the western portion of New York, an equal achievement was his development of the farming interests of the region in which he lived—then a comparatively new country, surrounded by extensive forests, now the garden of the Empire State. Mr. Butler's remedy for existing poverty was the loan of money by capitalists to farmers on long time and reasonable interest, thus putting the latter in a more favorable condition than that in which the land companies had left them. Mr. Butler later repeated his plan in the West, going as early as 1833 from the wilds to Detroit and Chicago, then primitive settlements. He wrote of Chicago: "It presents one of the finest fields in America for industry and enterprise." It was evident to him that Chicago would become a great commercial center. In the little village of twenty houses he saw "the dream of a city designated from its peculiar position . . . to become the largest inland commercial emporium in the United States." This was the genius of prophetic foresight which marked Mr. Butler beyond most men. It was intuitive with him to trace in imagination the lines, material and moral, upon which the development of any part of our country must proceed.

As a result of this Western trip Mr. Butler left Geneva and settled in New York City, where he could be more in touch with the larger interests which were now pressing upon him. He became a founder and a devoted member of the Mercer Street Presbyterian Church, and immediately identified himself with many local interests. His generosity was already apparent. To the New York University he gave life scholarships, and to Princeton and Union Theological Seminaries and to colleges in the West and South he made generous contributions.

In 1843 Mr. Butler began that great work in defense of the credit of the various States for which his name should be held in lasting honor. He was the early, zealous, and successful public advocate of the establishment of State responsibility for bond issues. He waged a fight for ten years and won a victory which we at this distant day hardly realize, for we rest in the certainty of an established financial method and of a universal banking system. His work for the State of Michigan, then the youngest of the States which had been created, settled the question of repudiation or no repudiation, and the State regained financial stability. Mr. Butler's success attracted wide attention, and other States oppressed with debt, notably Indiana, turned to this successful advocate for assistance. The description of assistance rendered is recorded in the letters from Mr. Butler himself. His work received international commendation, and his own personality impressed itself more than ever on all with whom he came in contact.

The interests of his later years were largely in connection with his services to New York University and to Union The-

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ological Seminary, to which he gave very many years of active and loving labor. It is in connection with these two institutions that he has been best known to men of our day. He made a host of friends here and abroad. Distinguished men delighted to honor him. They will echo the words of President Hall, of Union Seminary, who says: "Of all who trod that way of the past none was of clearer vision, none of godlier courage, none of faith more steadfast than Charles Butler," and they will also echo Carlyle's judgment, "The truest gentleman I ever knew."

It was a piece of great good fortune that the preparation of the biography of this high man of affairs, who was eminently practical in his methods and idealistic in his aims, was committed to so judicious and interesting a writer; for Mr. Stoddard has known what to emphasize and what to omit, and has done his work with admirable taste and skill.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

American Church (The): Being a Brief Historical Sketch of the Body Known as the Protestant Episcopal Church in the United States of America. By Rev. William James Miller, M.A., B.D. Thomas Whittaker, New York. 5×7½ in. 87 pages. 50c.

Annual Literary Index, 1903 (The). Edited by W. I. Fletcher and R. R. Bowker. Office of the Publishers' Weekly, New York. 7×11 in. 279 pages.

Bog-Trotting for Orchids. By Grace Greylock Niles. Illustrated. G. P. Putnam's Sons, New York. 5½×8¼ in. 310 pages. $2.50.

It is true that many if not most people are accustomed to think of the orchid as a tropical flower, growing, for instance, in luxuriant South American forests or in Indian jungles. To learn from a competent authority that there are from twenty-seven to thirty genera and from one hundred and fifty to one hundred and sixty species of native orchids found in North America, north of Mexico, opens a vista of study and discovery that is fascinating to the ordinary lover of wild flowers. Miss Niles warns us that orchids do not frequent the pathways and roadsides, but are to be sought in swamp, forest, and rather inaccessible places. She has spent several seasons in the Hoosac Valley, which is particularly rich in orchids. Equipment as a "bog-trotter" requires hunting-boots, rubber gloves, short skirts, and vasculum, the author tells us—and we add energy, enthusiasm, and keen eyes. The description of the plant is clear and exact, the illustrations are fine. Many of the photographs are beautifully colored by the author and well reproduced. An appendix and full index add value to the good work of the author.

Business Success. By G. G. Millar. Charles Scribner's Sons, New York. 4×6 in. 104 pages. 50c., net.

By the Fireside. By Charles Wagner. Translated from the French by Mary Louise Hendee. McClure, Phillips & Co., New York. 4½×7 in. 300 pages. $1, net.

Reserved for later notice.

By the Good St. Anne. By Anna Chapin Ray. Little, Brown & Co., Boston. 5×9 in. 286 pages. $1.25.

A clever story of modern Quebec which is entertaining because of its simple, fresh plot, and bright with amusing conflicts between the young representatives of America, England, and English and French Canada. Five probable lovers for one girl promise some trouble to the novelist, but each one is disposed of satisfactorily, and the end is sufficiently happy. A merry girl with a touch of American audacity makes a good heroine.

Captured by the Navajos. By Captain Charles A. Curtis, U.S.A. Illustrated. Harper & Bros., New York. 4¾×7½ in. 291 pages. $1.50.

The adventures of two boys who were honorary corporals in a regiment on duty in New Mexico are of the sort to attract boy readers. An intelligent dog figures largely in the story, which is to be recommended on account of its air of sober reality. The author has been an Indian fighter and does not need to exaggerate to make an impression.

Christopher Columbus. Vol. III. By John Boyd Thacher. G. P. Putnam's Sons, New York. 8×11½ in. 775 pages. Per vol., $9.

Cicero's Selected Orations. By Charles E. Bennett. Allyn & Bacon, Boston. 5×7½ in. 339 pages. $1.

Congregationalists (The). (Story of the Churches Series.) By Leonard Woolsey Bacon. The Baker & Taylor Co., New York. 4½×7½ in. 280 pages. $1, net. (Postage, 8c.)

This history may be said to have an omni-denominational interest, as it takes into view the diffusion through all churches of the principle for which Congregationalists have stood—the right of the individual congregation to control its own affairs. It is mainly devoted to the history of the Congregational churches since their planting in New England, the doctrinal differences and modifications of polity that have occurred, the disruption that divided them into Trinitarian

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and Unitarian, their expanding work, and the open questions now before them. Dr. Bacon prefers to speak of them as a "sect"—a term which in our day has contracted an opprobrium it did not always carry. But that they have been distinguished for their freedom from the sectarian spirit he has impressively demonstrated.

Court of Sacharissa (The). By Hugh Sheringham and Nevill Meakin. The Macmillan Co., New York. 5×8 in. 311 pages. $1.50.

A bit of whimsical fancy, truly humorous in a novel way. The note is always one of refinement, and the mingling of eighteenth-century courtliness with twentieth-century actualities has a charm of its own. One is called upon to forget probabilities and the literary bugbear of stern realism, to ask not for reason or purpose, but to stroll and eat strawberries in the garden of Sacharissa, and to listen to the tales and talk of a band of singular gentlemen known as the Exotic, the Mime, the Poet, the Man of Truth, and the Ambassador, who have trespassed therein, who have been pardoned by the mistress because of the naïve ingenuity of their excuses and their childlike mendacity, and who try in repeated visits to amuse and please their fair entertainer. To describe a conception so light and airy is to misrepresent it.

Double Witness of the Church (The). By Rt. Rev. William Ingraham Kipp, D.D., LL.D. (Twenty-fifth Edition, Revised.) E. P. Dutton & Co., New York. 5×8 in. 341 pages. $1.50.

Extracts from Adam's Diary. By Mark Twain. Illustrated. Harper & Bros., New York. 5×8¼ in. 89 pages. $1.

A fantastical bit of topsy-turvydom in which Eden's garden is placed near Niagara Falls, and Adam keeps a diary of daily events and indulges in reflections. Some readers will call it amusing nonsense, others will omit the qualifying adjective.

Fairy-Tales Up to Now. By Wallace Irwin. Paul Elder & Co., San Francisco. 4½×8 in. 25 pages. 50c.

Fire-Bringer (The). By William Vaughn Moody. Houghton, Mifflin & Co., Boston, Mass. 5×7½ in. $1.10, net.

Reserved for later notice.

Fishing Holidays. By Stephen Gwynn. The Macmillan Co., New York. 5½×8¼ in. 299 pages. $2.

The devoted fisherman will enjoy this book, for it is a minute account of the temper of fishes and streams, and "flies" of different sorts are scattered profusely through the pages. Most of the fishing was done in Ireland, and as the author spoke Gaelic he knew more of his native guides than do most tourists. With material for picturesque writing, Mr. Gwynn avoids it most noticeably. He relates some of the superstitions in conversational style, but infuses no spark of inspiration into his recital. He seemed to foregather with the serious Irishman, and we fail to find the humor so delightful and usual in Irish sketches. An interesting item is that concerning the actual fishing-bag of Izaak Walton, which the author found for sale in a London shop and quickly secured for himself.

Flower of the Fort. By Charles Hemstreet. James Pott & Co., New York. 5×7½ in. 240 pages. $1.25.

This picture of old New York is historically accurate; Mr. Hemstreet is quite at home here, and the book will have a special interest to the large number of readers who are acquainted with Mr. Hemstreet's excellent work in recording the history of old New York, with a dramatic phase of which this romance deals. As a story pure and simple "Flower of the Fort" is only moderately successful.

George Canning. By W. Alison Phillips. Illustrated. E. P. Dutton & Co., New York. 4¼×7 in. 185 pages. $1, net.

The life of the great English statesman, emphatically a self-made man, a man whose ambition was "to advance through character to power," is admirably portrayed in this small volume. Time has cooled the bitter judgments upon the powerful Tory, and has also modified the enthusiasm roused by his somewhat labored eloquence. In fact, it is difficult to account for the frenzy of admiration aroused by his speeches, in these days of simpler appeals to political and patriotic feeling. The important questions that came before the English Government during Canning's power, culminating in his Premiership, are discussed with skill by the author, and a good view of the political situation in England in the latter part of the eighteenth century may be gained from this sketch. Some beautiful portraits and a few of the contemporary caricatures illustrate the text.

Glorious Company of the Apostles (The): Being Studies in the Characters of the Twelve. By Rev. J. D. Jones, M.A., B.D. Thomas Whittaker, New York. 5×7¼ in. 260 pages. $1, net.

God and the Child. By John T. Wilds. Ward & Drummond Co., New York. 4½×6¼ in. 19 pages.

Goethe's Egmont. Edited by James Taft Hatfield. D. C. Heath & Co., Boston. 5×7¼ in. 134 pages.

Grafters (The). By Francis Lynde. Illustrated. The Bobbs-Merrill Co., Indianapolis, Ind. 5×7½ in. 408 pages.

Political corruption, a scoundrelly and even murderous Governor, the stealing of a railway, a plot to sell out the interests of the people to an oil syndicate, counterplots to foil the corruptionists—such are some of the materials out of which this decidedly modern novel is constructed. The author skillfully and with rather unusual strength of purpose keeps the story interest alive and makes the somewhat involved situations clear even to the non-business mind. The leading character is a lawyer who is faced with the question whether he shall use his knowledge of one dishonest plot as a club to make the corruptionists do justice in another matter in which he personally is interested, or whether he shall act solely for the public. In the end he accomplishes both purposes

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by a bold and really lawless act which includes the kidnapping of the vicious Governor. Altogether, this strikes us as one of the best examples of a new and distinctly American class of fiction—the kind which finds romance and even sensational excitement in business, politics, finance, and law.

Japan: Aspects and Destinies. By W. Petrie Watson. Illustrated. E. P. Dutton & Co., New York. 5½×9 in. 334 pages. $3.50, net.

Kwaidan: Stories and Studies of Strange Things. By Lafcadio Hearn. Houghton, Mifflin & Co., Boston. 241 pages. $1.50.

Mr. Lafcadio Hearn is an impressionist of the most pronounced as well as of the most subtle type. The Japan which he reports is the Japan of the old religions and of the modern beauty, the Japan of apple and peach blossoms, of ravishing glimpses of sea and sky, of dainty homes and of still daintier people, of old faith, of imps and demons, of gods and goddesses. This volume is a contribution to his singularly delicate and elusive studies of the strange figures created by the Japanese imagination, which haunted that imagination like dreams that often turn into nightmares. It is the background of the mystery of life that these tales and sketches, singularly tenuous and fragile, but with a remarkable cumulative power of producing a definite impression of the mystery, bring before the mind of the reader: stories that relate the snatching of the bride from her husband's arms because she was the spirit of a tree which some one at that moment had ruthlessly cut down; of the man who marries the white woman, the spirit of the snow, and she melts out of his sight. Such slight things as these, touched with Mr. Hearn's delicate and beautiful style, mingled with nightmare visions, reveal the play of the Japanese imagination, and are of value as contributing to the understanding of a race which holds a first place in the interest of the modern world.

Letters from England, 1846–1849. By Elizabeth Davis Bancroft. Illustrated. Charles Scribner's Sons, New York. 5½×8¼ in. 224 pages. $1.50, net.

Mrs. Bancroft was a friend of Emerson, the Ripleys, and of many people interested in Concord and Brook Farm. In 1838 she married Mr. George Bancroft, who was at that time Collector of the Port of Boston and a widower. In 1845 Mr. Bancroft became Secretary of the Navy in Mr. Polk's Cabinet, and a year later he was sent to London as Minister to England. It was during the period of his service at the Court of St. James's that Mrs. Bancroft wrote these letters. Most of them are in the form of a diary and were addressed to immediate relatives; none of them was written for publication—a fact which accounts for their informality, and for the sense of intimacy with the life they describe which almost every letter conveys. The letters were written between 1846 and 1848, more than a generation ago, and at a time when England was crowded with interesting people, most of whom still hold their place in the memory of this generation. Mrs. Bancroft met the members of Queen Victoria's family and household and other members of reigning families, and a great number of men of the highest eminence in public life and in literature; among them Lord Brougham, Lord Palmerston, Lord Houghton, Lord Ashburton, Sir Robert Peel, Rogers, Lady Byron, the Duke of Wellington. This volume has not the interest which attached to Mme. Waddington's letters; Mrs. Bancroft was not so keen an observer, nor did she have the same gift of description that gave a peculiar charm to the correspondence of the cultivated American woman who, as the wife of the French Ambassador, knew London so long and so well. These letters belong to an earlier period, and therefore seem a little more remote from our own time. They are detached impressions, however, of a very interesting society; and while they do not rank with those letters which the world reads many times and lays aside for still other readings, Mrs. Bancroft's correspondence is a delightful foot-note to the history of a by-gone age.

Life and Death, and Other Legends and Stories. By Henryk Sienkiewicz. Translated from the Polish by Jeremiah Curtin. Little, Brown & Co., Boston 4½×7½ in. 65 pages. $1.

The pathos of Polish patriotism finds expression in this little collection of legends and stories by Henryk Sienkiewicz. "Life and Death," a Hindu legend, conveys most beautifully the spirit of Oriental thought, while the poetic language of all the sketches is a pleasure in itself. Mr. Jeremiah Curtin, well known as the translator of the writings of the great Polish novelist, succeeds admirably in preserving the dignity as well as the grace that must be characteristic of the original.

Little Tragedy at Tientsin (A). By Frances Aymar Mathews. Robert Grier Cooke, New York. 5×8 in. 426 pages. $1.50.

The stories in this volume produce an impression of effort. The language is apt to be somewhat too vivid. While it is true that human nature has much in common—East and West, past and present—yet the little Chinese women and the big Chinese men are not convincing. Their outlines are blurred by passing through the medium of a mind fitted to produce acceptable Western dramatic situations. Especially evident is this characteristic in the story called "The Lie that Yan Foo Told."

Little Union Scout (A). By Joel Chandler Harris. McClure, Phillips & Co., New York. 5×8 in. 181 pages. $1.25.

Mingled war and love make this tale stirring and romantic in turn. The scene is Tennessee. General Forrest, the unpolished, brilliant Confederate cavalry leader, is sharply drawn and almost acts as the *deus ex machina* of the plot. The "little Union scout" is a perverse, charming, and audacious girl.

Love-Watch (The). By William Allen Knight. The Pilgrim Press, New York. 5×7½ in. 55 pages.

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Masterpieces in Art: Renaissance Painting in Italy. (Elson Prints.) With a Catalogue by John C. Van Dyke, L.H.D. A. W. Elson & Co., Boston. $3.25.

We have here three portfolios containing each ten photogravure reproductions of masterpieces of Italian Renaissance art. The prints are on deckle-edged paper of good quality, 9 by 12 inches in size. A pamphlet by Dr. John C. Van Dyke accompanies the portfolios and not only catalogues but describes and in a measure criticises the several works. The subjects are well chosen. The printing is usually fairly good but not always so.

Men of the Covenant: The Story of the Scottish Church in the Years of the Persecution. By Alexander Smellie, M.A. Illustrated. (Second Edition.) The Fleming H. Revell Co., New York. 6×9 in. 440 pages. $2.50, net.

This volume is concerned with the second half of the fifty years' warfare between Episcopacy and Presbyterianism in Great Britain during the seventeenth century. The men of the Covenant, who had been able five years after its adoption in Scotland to secure its adoption by the English Parliament, and to promulgate at Westminster a scheme for Presbyterianizing the Church of England, found themselves at the accession of Charles II. entering the valley of the shadow of death, from which they did not emerge till the throne of the persecuting Stuarts fell in 1688. The story of their fiery trials comes out in Mr. Smellie's sketches of the chief actors and sufferers, whose courage, piety, and patience under misrule and outrage he has fitly commemorated, without rancor or injustice toward the agents of royal tyranny.

Merry Anne (The). By Samuel Merwin. The Macmillan Co., New York. 5¼×7¾ in. 437 pages. $1.50.

A vigorous and exciting tale of the pursuit of whisky smugglers on the Great Lakes. "Whisky Jim" is a sort of nautical Raffles in his courtesy and philosophy. His schemes are deep and bold, and only by the aid of chance does Dick, the manly Lake sailor, find the clue and follow the smuggler's intricate trail to the end, first in his schooner the Merry Anne, then through the woods. There is a love story behind the adventures. Without any special claims as literature, the tale has swing and dash and well-knit plot.

Model Prayer (The): A Series of Expositions on "The Lord's Prayer." By J. D. Jones, M.A., B.D. Thomas Whittaker, New York. 4¾×7 in. 184 pages. 80c., net.

Modern History: Europe, From Charlemagne to the Present Time. By Willis Mason West. Illustrated. Allyn & Bacon, Boston. 5×7¾ in. 551 pages. $1.50.

A school history, a companion volume to Professor West's "Ancient History." The author's plan has been to devote most of his space to the last century, with a brief treatment in outline of the preceding thousand years. In the same way English and American history are avowedly studied fully and European history slightly. Professor West thus places emphasis on Anglo-Saxon development in the nineteenth century, with the purpose of putting the student in the line of recognizing the current of present civilization. Everywhere essential movements and tendencies are recorded rather than names and dates. In plan and execution the work is distinctly superior to most text-books.

Nami-Ko. By Kenjiro Tokutomi. Translated from the Japanese by Sakae Shioya and E. F. Edgett. Herbert B. Turner & Co., Boston. 5×7¾ in. 314 pages. $1.50.

Especially welcome at this time is the translation of one of the most popular novels in modern Japanese literature. Despite obvious sacrifices that doing it into English has entailed, it is still a singularly vivid Oriental picture. At the same time, so true is its portrayal of character, and so tender and deep the pathos of its chief incident, that to the Occidental reader it brings a fresh reminder that human nature is the same the world over.

Not in the Curriculum: A Book of Friendly Counsel to Students. By Two Recent College Graduates. The Fleming H. Revell Co., New York. 5×7¾ in. 100 pages. 50c., net.

Every parent who has a son in college, or in the older section of the preparatory course, should put this book into his hands. It has the ring of reality, of manliness, of the sincere and virile religion that commands respect. It is written in the crisp style in which collegians talk together, and touches point after point with the terse and epigrammatic counsel of fellows who have "played the game" well, and are worth listening to by those that would succeed.

Old London Nosegay (An). By Beatrice Marshall. Illustrated. E. P. Dutton & Co., New York. 5½×8 in. 326 pages. $1.50.

A historical romance—in which the romance predominates—pleasantly written. Opening in London at the time of Lord Strafford's trial, the troubled times of Cromwell's rule soon come on. The chronicle is kept by the gentle wife of Mr. Gabriel Young, who lives in scholarly and comfortable fashion in Chancery Lane. Cavalier and Puritan act in the drama, and the fragrance of the nosegay comes from the gentle ladies of the group, each loyal to her chosen cause. While the English of the story is sober and not distinctly modern, the author happily escapes the pitfall which often entraps the historical novelist, and writes easily.

Old Testament Prophecy. By the Late A. B. Davidson, D.D., LL.D., Litt.D. Edited by J. A. Patterson, D.D. Charles Scribner's Sons, New York. 5½×9 in. 507 pages. $3.50, net.

Most readers of the Bible think of the prophets as those men whose writings follow the Song of Songs in the usual order of Old Testament books. As a matter of fact, all the Old Testament, with the exception of only a few books, such as I. and II. Chronicles, Proverbs, and Ecclesiastes, was the work of prophets; and the term prophecy rightfully belongs as truly to the Books of Kings as to the Book of Joel. Prophecy is really a form of interpretation; and the prophet was a man who interpreted either

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the past or the present. To him the important element in history was not the events themselves, but their meaning. The distinction between the events and their meaning is sometimes fairly clear, as in the Book of Judges, where, as Dr. Davidson points out, the stories are of early origin, the framework, supplied by a prophetical writer, much later. In other books the sources and the framework are less distinguishable. It is only, however, as the reader of the Bible recognizes this almost completely pervading prophetic spirit in the Old Testament that he will really read it intelligently. This volume by the late Professor Davidson will aid to the recognition of this spirit It is not necessary always to agree with his analysis to find it helpful and stimulating to thought. His attitude in this book is that of one with open mind, not too reluctant to abandon what is irrational and disproved, not too ready to accept what is merely new and ingenious. He does not take up first one prophet and then another, but rather deals with the characteristics common to all the prophetic writers; though he is guided by a chronological plan. His style is simple and easily read.

Physical Education by Muscular Exercise. By Luther Halsey Gulick, M.D. Illustrated. P. Blakiston's Son & Co., Philadelpeia. 6×9 in. 67 pages.

Plant-Breeding. By L. H. Bailey. (Third Edition.) The Macmillan Co., New York. 4½×6¾ in. 334 pages. $1, net.

The third edition of this treatise upon Plant-Breeding, by Professor L. H. Bailey, of Cornell University, includes, besides five lectures, somewhat revised, a complete bibliography, glossary, and index. The philosophy of variation in plant life is considered, and the modern emphasis upon individuality is pointed out, as evident in the study of plants as in any other department of modern science. One lecture is devoted to the explanation and enumeration of recent opinions among horticultural students and a statement of the current tendencies of American plant-breeding practice. The book is designed for serious students, and while the style is that of an interesting lecture, it is naturally technical and detailed. Modern students of hybridization direct their attention to such results, such products, as shall be of utility in the commercial world. Experiments are easy, but exact and desired products are not so common.

Recollections of a Royal Academician. By John Callcott Horsley, R.A. Edited by Mrs. Edmund Helps. Illustrated. E. P. Dutton & Co., New York. 5¾×8 in. 367 pages. $3, net.

Robert Browning. By Edward Dowden. (The Temple Biographies.) Illustrated. E. P. Dutton & Co., New York. 5×8 in. 404 pages. $1.50, net.

Reserved for later notice.

Ruskin in Oxford and Other Studies. By G. W. Kitchen, D.D., F.S.A. Illustrated. E. P. Dutton & Co., New York. 5¾×8 in. 342 pages. $3.50, net.

Reserved for later notice.

Social Unrest (The): Studies in Labor and Socialist Movements. By John Graham Brooks. The Macmillan Co., New York. 5×7¼ in. 394 pages. 25c.

A paper-covered and low-priced edition of one of the most thought-suggesting of recent American books.

Songs of Our Syrian Guest (The). By William Allen-Knight. Illustrated. The Pilgrim Press, Boston. 5×8 in. 50c., net.

Stony Lonesome. By Arthur J. Russell. Illustrated. Rand, McNally & Co., Chicago. 4½×7 in. 166 pages.

Sunset Idyl and Other Poems (A). By Eben Jenks Loomis. The Riverside Press, Cambridge, Mass. 5½×8 in. 129 pages.

Reserved for later notice.

Tree-Dwellers (The). By Katharine Elizabeth Dopp. Illustrated. Rand, McNally & Co., Chicago. 6×8 in. 158 pages.

Views About Hamlet and Other Essays (The). By Albert H. Tolman. Houghton, Mifflin & Co., Boston, Mass. 5×8 in. 403 pages. $1.50, net.

Reserved for later notice.

Voyages from Montreal through the Continent of North America to the Frozen and Pacific Oceans in 1789 and 1793. By Alexander Mackenzie. With Maps. In 2 vols. Vol. II. A. S. Barnes & Co., New York. 4½×7 in. 360 pages. $1, net.

When a Maid Marries. By Lavinia Hart. Dodd, Mead & Co., New York. 5×7¾ in. 210 pages. $1, net.

A dozen or so whimsically clever essays, which, underneath a flippancy of treatment which the titles of one or two sufficiently indicate—"Who Shall Be Boss?" "The Club Habit," "Interfering Parents"—deal earnestly with "certain vital problems in the home."

Where the Tide Comes In. By Lucy Meacham Thruston. Illustrated. Little, Brown & Co., Boston. 5×7¾ in. 391 pages. $1.50.

Love, politics, and social economics in the Virginia tide-water region. The defects of the story could be more easily forgiven the author if this were a first book—but it is not.

William Hickling Prescott. By Rollo Ogden. (American Men of Letters) Houghton, Mifflin & Co., Boston. 4½×7 in. 239 pages. $1.10, net.

Reserved for later notice.

Woman's Will (A). By Anne Warner. Illustrated. Little, Brown & Co., Boston. 5×8 in. 359 pages. $1.50.

A nice little love story—not too strenuous, yet sufficiently so to warrant the title—with a young American widow, summering abroad, for heroine, and for hero a German baron. There are several other characters, one or two rather cleverly drawn, but the foreign lover is by far the best, being quite natural and unlike the usual thing in fiction.

Wood-Carver of 'Lympus (The). By M. E. Waller. Little, Brown & Co., Boston. 5×7¾ in. 311 pages. $1.50.

A rather curious commingling of Green Mountain rusticity and culture, but a story well worth reading, nevertheless, original in situation and forceful in utterance, with only occasional descent into the conventional and commonplace.

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